ELEMENTARY GRAMMAR
OF THE
JAPANESE LANGUAGE.

VITTORIO EM. III

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ELEMENTARY GRAMMAR

OF THE

JAPANESE LANGUAGE,

WITH

Easy Progressive Exercises.

BIBLIOTECA PROVINCIALE
DI
NAPOLI

BY

TATUI BABA.

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BIBLIOTECA PROVINCIALE
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TO

THE RIGHT HONOURABLE

THE LORD HOUGHTON,

WHOSE ELEGANT SCHOLARSHIP

HAS CONSTANTLY BEEN FOUND ASSOCIATED WITH THE

LABOURS OF THE LEARNED,

AND

THE ENCOURAGEMENT OF YOUNG AUTHORS,

THIS ATTEMPT TO EXPLAIN,

IN THE ENGLISH LANGUAGE,

The Rudiments and Structure of my Native Tongue,

IS

(WITH PERMISSION)

MOST RESPECTFULLY DEDICATED BY

HIS LORDSHIP'S MOST FAITHFUL

AND OBLIGED SERVANT,

TATUI BABA.

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PREFACE.

We have two objects in publishing this book—the first, to give a general idea of the Japanese language as it is spoken; and the second, to protest against a prevalent opinion entertained by many of our countrymen, as well as foreigners who take some interest in our country, and to show the reasons why we do so. It is affirmed that our language is so imperfect that we cannot establish a regular and systematical course of education by means of it; and that the best way is to exterminate the Japanese language altogether, and to substitute the English language for it. Those who maintain this opinion ought to have examined the language and proved its imperfection as a medium of intellectual thought and expression, but so far as we are aware they have not done so.

For example, Mr. Mori, in his introduction to "Education in Japan," says, "without the aid of the Chinese, our language has never been taught or used for any purpose of communication. This shows its poverty."

From this statement, which seems to us to be too little qualified, indeed, to be altogether much too extravagant and sweeping, we are compelled emphatically to dissent. Before the introduction of Chinese we must have had

some sort of language which served as a means of communication. Since we introduced the Chinese classics, literature, &c., we have been obliged to use Chinese words or phrases which we could not express in Japanese, and so it became necessary to teach our language with the aid of Chinese. This is generally the case when one nation introduces the classical literature of another country; because there are always many words in the latter, for which the language of the former cannot find synonyms or equivalents.

John Locke says in his philosophical works,* "....
..... it being obvious to observe great store of words in one language which have not any that answer them in another. Which plainly shows that those of one country, by their customs and manners of life, have found occasion to make several complex ideas, and given names to them, which others never collected into specific ideas. The terms of our law, which are not empty sounds, will hardly find words answering to them in the Spanish or Italian, no scanty language; much less, I think, could any one translate into the Caribbee or Westoe tongue; and the Versura of the Romans or Corbans of the Jews have no words in other languages to answer them; the reason whereof is plain from what has been said. There are no ideas more common and

* Of Human Understanding. Book III., Chapter V.

less compounded than the measures of time, extension and weight; and the Latin names, hora, pes, libra, are without difficulty rendered by the English names, hour, foot, and pound; but yet there is nothing more evident than that the ideas a Roman annexed to these Latin names were very far different from those which an Englishman expresses by those English ones."

In the translation of Roman laws into the English language, as in Gaius or the Institutes of Justinian, many Latin words or phrases, such as "*jura in re*," "*jus Civili*," "*Bona fide*," &c., are retained; yet this does not show the poverty of the English language, but only the difference in their ideas and customs. Therefore the fact that one language is taught with the aid of another, does not prove its poverty. Hence we may reasonably demand the proofs of the alleged poverty of the Japanese tongue, for we cannot admit the assertions against which we protest.

Here we shall briefly state the view which we take as regards our language.

Although we admit, in some respects, that the Japanese language is imperfect, yet it seems to us that it is not so imperfect as it is represented to be. We hope it will be seen from this manual that certain rules are observed throughout every part of speech; there are eight parts of speech, their subdivisions, tenses, moods,

or voices of verbs, rules of syntax, and so on. It is sufficiently perfect to teach the elements of common education so far as grammar itself is concerned.

John Locke says, in his work above quoted,* the "Ends of language ; first, to make known one man's thoughts or ideas to another; secondly, to do it with as much ease and quickness as possible; thirdly, thereby to convey the knowledge of things." We think that our language is sufficiently systematical to accomplish these ends with certain exceptions.

We admit that in several respects the English is far superior to the Japanese, but at the same time, we think in many respects the latter excels the former. For instance, generally speaking, English has the advantage of brevity of expression; at the same time it must be borne in mind that there are many Japanese words and phrases which cannot be expressed in English without circumlocution, as *Yama* in Japanese signifies an enterprise having pecuniary gains for its object. On the other hand we have a regular orthography and more uniform pronunciations in the Japanese, while it is generally admitted that the English language in both these respects is very defective. Thus, after a careful examination, it will be found that there are perfections and imperfections in both languages.

* Of Human Understanding, Book III., Chapter X.

Again Mr. Mori says, in his introduction to the work above referred to, "The laws of state can never be preserved by the language of Japan," by which we suppose he means that the laws of state cannot be recorded in the Japanese language. If so, we must beg to differ from him, because we think any words will serve this purpose, as John Locke says, "Any words will serve for the recording our own thoughts, for the help of our own memories, any words will serve the turn."* Since we have words which serve as signs of ideas for the help of memory, we cannot see the reason why we cannot preserve our laws by them. In case we have to translate English, Roman, or any other laws into Japanese, of course we shall find many words which cannot be answered in the Japanese, this owing to the difference in customs and ideas; but we can retain them with explanations. So far, we have stated our view in reference to this objection, and we think there is not the slightest proof about the impossibility of establishing popular education through our native speech.

Here we shall say a few words about the disadvantage which must and will arise from the substitution of the English for the Japanese language, because we cannot adopt any course without considering its disadvantages

* Of Human Understanding, Book III., Chapter IX.

as well as its advantages. As Austin says in his "Jurisprudence,"*—"We must compare the consequences on the positive and negative sides, and determine on which of the two the balance of advantage lies."

Mr. Mori says, "All reasons suggest its disuse," referring to our language. We are very sorry to say that he does not enumerate all the reasons which suggest the disuse of the Japanese, which perhaps would have enlightened our minds. Although we admit many advantages of supplanting our language by the English tongue, yet at the same time we cannot help thinking that there are many reasons for preserving the Japanese in our country as the medium of education. We shall state here the principal. The English language, which is one of the most difficult of modern languages, and entirely different from our own, will require a very long time to be mastered by so many people, so that much precious time will be thrown away. It is true that the pages of history show many instances in which one nation introduced a language from another; they were, however, generally compelled to do so by the conquering nation, but they did not do this voluntarily for their own benefit. Consequently, it is quite a different case from that which Mr. Mori and others propose to do in Japan. Even when one nation was forced to introduce a lan-

* The Province of Jurisprudence determined, Lecture II.

guage by the superior power of the conqueror, the former did not give up their native tongue which they had been accustomed to speak for hundreds of years, and which was consequently most convenient to them. This will be seen amongst the Welsh, Irish, and Scotch, who, in fact, are learning two languages at present, and throwing away the time which is precious to us all. Hence it will be seen that there is a great difficulty in the way of this proposed substitution.

Naturally the wealthier classes of people can be free from the daily occupation to which the poorer classes are constantly subjected, and consequently the former can devote more time for learning the language than the latter. If affairs of state, and all affairs of social intercourse are to be transacted through the English language, the lower classes will be shut out from the important questions which concern the whole nation, just as the Patricians in Rome excluded the plebs from jus sacrum, Comitia, &c.; the consequence being that there will be an entire separation between the higher class and the lower, and no common sympathies between them; and thus they will be prevented from acting as one, and so the advantages of unity will be entirely lost. These evils appear to be felt in India; Miss Carpenter says, in her "Six months in India," "It was shown that a deep gulf there separates the higher and educated from the

lower portion of society; and the very civilizing influences with which the superior classes have been for some time in contact through acquaintance with our literature, serves only to make the gulf more impassable. There are no common thoughts and sympathies between them, except in a common love of country." These evils will necessarily exist, unless some means are employed to establish the universal instruction of a people through their own language.

We must try to educate the whole mass of the people and unite them into one, in order to promote the common happiness of the community. Austin says, referring to crimes, "Nothing but the diffusion of knowledge, through the great mass of the people will go to the root of evils." Again Professor Wayland says, in his "Elements of Political Economy," "A government may improve the intellectual character of a people, by the dissemination of knowledge. This will be done, so far as provision is made for the universal instruction of a people in the elements of a common education."

Besides, there are many reasons which might be adduced to show that a vernacular ought not to be lost. Our limits, however, do not permit us to notice these.

Mr. W. D. Whitney, in his letter to Mr. Mori,* says, "Even with a fully developed system of national in-

* Education in Japan.

struction, it would take a very long time to teach a strange language to so large a part of the population as to raise the latter, in general, to a perceptibly higher level. If the masses are to be reached, it must be mainly through their native speech."

We think, also, that it is more desirable to try to enrich and complete that which we have already, and which is, consequently, familiar to us all, than to discard it and substitute, at a great risk, that which is entirely different and necessarily strange to us.

ERRATA.

PAGE	5,	for	*chichi*	read	*titi.*
...	7,	..	*ichi*	...	*itti.*
...	11,	..	*moshi*	...	*mosi.*
...	20,	..	*konnichi*	...	*konniti.*
...	..	..	*miyonichi*	...	*miyoniti.*
...	..	..	*dai-ichini*	...	*dai-ittini.*
...	21,	..	*uchini*	...	*utini.*
...	64,	..	*Eglisu*	...	*Igilisu.*

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JAPANESE GRAMMAR.

I. THE ALPHABET,

OR

THE IROHA.

THE letters used in Japanese are forty-seven. They have two different forms, one of which is called *Katakana*, and the other *Hirakana*. We give the *Katakana*, as under :—

イ ロ ハ ニ ホ ヘ ト チ リ ヌ ル ヲ ワ
カ ヨ タ レ ソ ツ ネ ナ ラ ム ウ ヰ ノ
オ ク ヤ マ ケ フ コ エ テ ア サ キ ユ
メ ミ シ ヱ ヒ モ セ ス

These letters are called in Japanese :—

i ro ha ni ho he to ti ri nu ru o wa ka yo ta re so tu ne na ra mu u i no o ku ya ma ke fu ko ye te a sa ki yu me mi si ye hi mo se zu.

The whole system of the letters is called Iroha, from イ ロ ハ, the names of these first three letters.

2. The Vowels.

Of the above forty-seven, five (ア イ ウ エ ヲ) are vowels; the sounds of these five letters are as follows:—

a ア has the sound of *a* in master, or mama.
i イ „ „ *i* in inland.
u ウ „ „ *u* in queen.
e エ „ „ *e* in echo.
o ヲ „ „ *o* in month.

The rest of the letters are arranged according to these five vowels, as follows:—

a	ア	i	イ	u	ウ	e	エ	o	ヲ
ka	カ	ki	キ	ku	ク	ke	ケ	ko	コ
sa	サ	si	シ	su	ス	se	セ	so	ソ
ta	タ	ti	チ	tu	ツ	te	テ	to	ト
na	ナ	ni	ニ	nu	ヌ	ne	ネ	no	ノ
ha	ハ	hi	ヒ	fu	フ	he	ヘ	ho	ホ
ma	マ	mi	ミ	mu	ム	me	メ	mo	モ
ya	ヤ	yi	イ	yu	ユ	ye	エ	yo	ヨ
ra	ラ	ri	リ	ru	ル	re	レ	ro	ロ
wa	ワ	wi	井	wu	ウ	we	エ	wo	ヲ

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When the sign ° or ゛ is marked on the head of a letter, as ガ or パ, it changes its sound; カ (*ka*) becomes ガ (*ga*), and ハ (*ha*), パ (*pa*). These changes will be seen in the following table :—

ga	ガ	gi	ギ	gu	グ	ge	ゲ	go	ゴ
za	ザ	zi	ジ	zu	ズ	ze	ゼ	zo	ゾ
da	ダ	di	ヂ	du	ヅ	de	デ	do	ド
ba	バ	bi	ビ	bu	ブ	be	ベ	bo	ボ
pa	パ	pi	ピ	pu	プ	pe	ペ	po	ポ

ヱ and エ, イ and 井, オ and ヲ, are distinguished by ancient usage, but at the present time the distinction is no longer observed.

In most parts of Japan, ヂ *di* and ジ *zi*, ヅ *du* and ズ *zu*, are distinguished from one another in their pronunciation, although they are pronounced alike in some parts of the country.

II. THE PARTS OF SPEECH.

Words are divided into eight classes, that is, parts of speech—Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections.

Note—There is nothing in Japanese to answer to the English Articles, definite or indefinite.

Of Nouns.

A Noun is the name of any person, place, or thing; as, *niwa*, garden; *Nipon*, Japan.

Nouns are either Proper or Common:—

1. A Proper Noun is the name of any particular person, place, or thing, as Yokohama, Kosi.

2. A Common Noun is a name given in common to everything of the same kind, as *tukuye*, table.

Nouns are varied by number and gender.

Of Number.

There are two numbers, the Singular and the Plural.

In Japanese, nouns change their forms in a few cases; generally they have the same forms, both in the plural and singular. But when they change their forms the plural is rendered by adding *domo*, *gata*, or *ra* to the singular; as *ko*, child; *danna*, gentleman; *shosei*, student, in the singular; and *kodomo*, *dannagata*, *shoseira*, in the plural.

The number of nouns generally are distinguished by numeral adjectives; as, *hito hitori*, one person; *hito futari*, two persons.

Of Gender.

Nouns have three genders—the Masculine, Feminine, and Neuter.

The masculine denotes the male sex; as, *otoko*, man. The Feminine denotes the female sex; as, *onna*, woman. The neuter denotes whatever is without sex; as, *yama*, mountain.

There are two different ways of distinguishing the sex:—

1. By different words; as—

Masculine.	*Feminine.*
otoko, man.	*onna*, woman.
teishu, husband.	*niyobo*, wife.
sō, monk.	*ama*, nun.
goke, widow.	*yamome*, widower.
segare, son.	*musume*, daughter.
chichi, father.	*haha*, mother.
oji, uncle.	*oba*, aunt.
oi, nephew.	*mei*, niece.
hana muko, bridegroom.	*hana yome*, bride.
danna, gentleman.	*fuzin*, lady.

2. By prefixing another word; as—

Masculine.	*Feminine.*
otoko no ko, male child.	*onna no ko*, female child.
ontori, male bird.	*mentori*, female bird.
Tei, Emperor.	*Niyotei*, Empress.
Ō, King.	*Niyo-ō*, Queen.

Of Case.

There are three cases; namely, the Nominative, Possessive, and Objective.

The nominative is rendered by placing the sign *wa*, *ga*, or *mo* after nouns; as, *otoko* ga or wa, mo, *ikimasu*, man goes.

The possessive is formed by putting the sign *no* after nouns; as, *otoko* no *kimono*, man's dress.

The objective is rendered by the sign *wo*, *ni*, or *ga*— *Otoko ga onna* wo *utimasita*, A man has beaten a woman. In the potential mood, *ga* is used as a sign of the objective case.

Note—The signs of the nominative, *wa* and *mo* are used in opposition to each other. When two things or persons do the same actions, *mo* is used; as, *Onna* mo *otoko* mo *ikimasu*, Both man and woman go. But when they do some different actions, *wa* is used; as, *Onna* wa *kayerimasu ga* (but) *otoko* wa *orimasu*, Woman goes away, but man stays.

Ga is sometimes used in an emphatic sentence; as, *Watakusi* ga *simasita*, I have done it.

Ni, the sign of the objective case, answers to the dative in Latin; and in English it may be translated into 'to,' or 'for;' as, *Kane wo otoko* ni *yare*, Give money to the man.

Of Adjectives.

An adjective is a word which qualifies a noun.

Adjectives have three degrees of comparison—the Positive, Comparative, and Superlative.

The comparative is formed by placing *yori* or *yorimo* (more than) before the positive; as, *yori yoi*, better; and the superlative by putting the words *ichi ban*, or *mottomo*, before the positive; as, *ichi ban*, or *mottomo yoi*, best.

There are three kinds of adjectives, namely, qualificative, quantitative, and demonstrative :—

1. Qualificative adjectives express the quality; as, *kireina shomotu*, fine books.

2. Quantitative adjectives express the quantity; as, *takusanna shomotu*, many books.

3. Demonstrative adjectives serve to point out; as, *kono shomotu*, this book; *sono shomotu*, that book.

Of Pronouns.

A Pronoun is a word used instead of a Noun. There are three kinds of pronouns—Personal, Interrogative, and Demonstrative.

Note—Relative Pronouns are not used in conversation.

1. Personal Pronouns are used to represent the three persons, namely, first, second, and third person. They have numbers and cases, but they are applied both to feminine and masculine without distinction.

The whole of the personal pronouns in their simple forms may be represented thus:—

	First Person.	Second Person.	Third Person.
Singular . .	*watakusi,*	*anata,*	*are,* or *kare.*
Plural . . .	*watakusi domo,*	*anatayata,*	*arera,* or *karera.*

The cases are rendered by placing *ni, no,* and the other partieles after pronouns, as in cases of *watakusi ga,* or *wa,* I; *watakusi ni,* me.

Are and *arera* are seldom used in conversation. Generally the names of persons are repeated, or else demonstrative adjeetives and *hito* or *okata* (person) are used; as, *Kono* okata *ga ikimasu,* This person goes.

2. Interrogative Pronouns are used to ask questions.

There are three kinds of interrogative pronouns—*dare,* whieh is applied to persons; *nani,* whieh is applied to things, or inferior animals; and *dore,* whieh is used when a choiee is expressed.

The eases are rendered by the partieles *no, ni, wa,* and the others as in ease of a noun. Examples:—*Sokoni* dare *ga imasu ka?* Who is there? *Sokoni* nani *ga imasu ka?* What is there? Dore *wo anata wa torimasu ka?* Whieh do you take?

Note—When any question is asked, the sign *ka* is always put at the end of the sentence.

3. Demonstrative Pronouns serve to point out the object spoken of.

There are two kinds of demonstrative pronouns, namely, *kore* and *sore,* which correspond to 'this' and 'that' in English. They have cases, which are rendered like cases of a noun: they have the same forms both in the plural and singular. Examples: — Kore *wo ō-torinasare,* Take this; *Watakusi ni* sore *wo kudasare,* Give me that.

OF VERBS.

A Verb is a word used to express existence or action. Verbs are of three kinds—Active, Passive, and Neuter.

1. An Active Verb expresses action passing from an actor to some object; as, *Watakusi wa shomotu wo* mimasu, I see or read a book.

2. A Passive Verb expresses the suffering of an action performed by another; as, *Watakusi wa hito ni** mirare-masu, I am seen by people.

3. A Neuter Verb is *neither* active nor passive; it expresses existence, condition of being, and action limited to the actor; as, *Watakusi wa* nemurimasu, I sleep.

Inflection of Verbs.

Verbs are inflected to express voices, moods, and tenses. There are three kinds of Japanese verbs—first,

* Here *ni* means 'by' in English.

utu, to strike; second, *nageru*, to throw; third, *suru*, to do, or make.

1. *Active Voice.*

When the verbs are used in conversation, *u* of the verbs of the first kind is substituted by *i*, and *mâsu* in an affirmative sentence, or *masen* in a negative sentence is added, as *utimasu* or *utimasen; ru* of that of the second is taken away, and *masu* or *masen* is put, as *nagemasu* or *nagemasen; uru* of that of the third is substituted by *i*, and *masu* or *masen* is added, as *simasu* or *simasen*.

2. *Passive Voice.*

In the case of passive voices, *u* of the verb of the first kind is substituted by *are*, and *masu* or *masen*; as, *Utare masu*, Are or is beaten. This rule applies to the verbs of the second kind; as, *Nagerare masu*, Is or are thrown down. *Uru* of that of the third kind is substituted by *erare*, and *masu* or *masen* is added; as, *Kerai ni serare masu*, He is, or they are, made a servant or servants.

Of Moods.

Verbs have five moods—the Indicative, Potential, Subjunctive, Imperative, and Infinitive.

1. The Indicative Mood is the simple affirmation of a fact; as, *Watakusi ga* mimasu, I see (it).

2. The Potential Mood expresses the power of doing

an action; as, *Watakusi wa sore ga* miyemusu, or *Watakusi wa sore wo* miru koto ga dekimasu, I can see it or that.

3. The Subjunctive Mood represents a thing under a condition, and is preceded by a conjunction (*moshi*), and followed by another conjunction (*nara* or *naraba*); as, Moshi *anata ga ikimasu* nara, If you go. Sometimes the word *moshi* is omitted; as, *Anata ga ikimasu* nara, If you go.

4. The Imperative Mood commands or entreats, as, *Miyo* or *Mitte-kudasare*, See, or Pray see.

5. The Infinitive Mood expresses an action without regard to persons or numbers; as, *Miru koto*, To see.

Of Tenses.

Verbs have three tenses—the Present, the Past, and the Future.

1. The Present Tense expresses what is going on at present; as, *Watakusi ga* yomimasu, I read, or am reading.

2. The Past Tense represents an action as finished; as, *Watakusi wa kono shomotu wo* yomimasita, I have read, or I read this book.

3. The Future Tense represents an action which is yet to be done; as, *Watakusi wa* yomimasho, I shall read.

Conjugation of Verbs.

Verbs are divided into three classes. These are distin-

guished by the termination of the present infinitive. The first ends in *u*, as *suku*, to like; the second ends in *ru*, as *kangayeru*, to think; the third ends in *uru*, as *suru*, to make.

Conjugation of Regular Verbs.

First conjugation ending in U—*Iku*, To go.

Indicative Mood.

Present Tense.

Watakushi wa ik-imasu, I go.
Anata wa ik-imasu, you go.
Are wa ik-imasu, he or she goes.
Watakusi domo wa ik-imasu, we go.
Anatagata wa ik-imasu, you go.
Arera wa ik-imasu, they go.

Past Tense.

Watakusi wa ik-imasita, I went or have gone.
Anata wa ik-imasita, you went or have gone.
Are wa ik-imasita, he went, or has gone.
Watakusi domo wa ik-imasita, we went.
Anatagata wa ik-imasita, you went.
Arera wa ik-imasita, they went.

Future Tense.

Watakusi wa ik-imasho, I shall go.
Anata wa ik-imasho, you will go.
Are wa ik-imasho, he or she will go.
Watakusi domo wa ik-imasho, we shall go.
Anatagata wa ik-imasho, you will go.
Arera wa ik-imasho, they will go.

Potential Mood.

Present Tense.

Watakusi wa ik-emasu, I can go.
Anata wa ik-emasu, you can go.
Are wa ik-emasu, he can go.
Watakusi domo wa ik-emasu, we can go.
Anatagata wa ik-emasu, you can go.
Arera wa ik-emasu, they can go.

Past Tense.

Watakui wa ik-emasita, I could go.
Anata wa ik-emasita, you could go.
Are wa ik-emasita, he could go.
Watakusi domo wa ik-emasita, we could go.
Anatagata wa ik-emasita, you could go.
Arera wa ik-emasita, they could go.

Future Tense.

Watakusi wa ik-emasho, I shall be able to go.
Anata wa ik-emasho, you will be able to go.
Are wa ik-emasho, he will be able to go.
Watakusi domo wa ik-emasho, we shall be able to go.
Anatagata wa ik-emasho, you will be able to go.
Arera wa ik-emasho, they will be able to go.

Subjunctive Mood.

Present Tense.

Mosi watakusi ga ik-imasu nara, if I go.
Mosi anata ga ik-imasu nara, if you go.
Mosi are ga ik-imasu nara, if he or she go.
Mosi watakusi domo ga ik-imasu nara, if we go.
Mosi anatagata ga ik-imasu nara, if you go.
Mosi arera ga ik-imasu nara, if they go.

Past Tense.

Mosi watakusi ga ik-imasita nara, if I went, or have gone.	*Mosi watakusi domo ga ik-imasita nara*, if we went, or have gone.
Mosi anata ga ik-imasita nara, if you went, or have gone.	*Mosi anatagata ga ik-imasita nara*, if you went, or have gone.
Mosi are ga ik-imasita nara, if he went, or has gone.	*Mosi arera ga ik-imasita nara*, if they went, or have gone.

Imperative Mood.

Command *Ike.*

Entreaty { *I-tte-okure.* / *I-tte-kudasare.* } go.

Infinitive Mood.

Iku koto, To go.

The same form of verbs is used for all the persons, singular or plural; so, hereafter, the verbs for first persons only will be repeated.

Second Conjugation ending in RU—*Miru*, to see.

Indicative Mood.

Present Tense.

1. *Watakusi wa mi-masu*, I see.	1. *Watakusi domo wa mi-masu*, we see.
2.	2.
3.	3.

Past Tense.

1. *Watakusi wa mi-masita*, I saw or have seen.	1. *Watakusi domo wa mi-masita*, we saw or have seen.
2.	2.
3.	3.

Future Tense.

1.	*Watakusi wa mi-masho*, I shall see.	1. *Wakusi domo wa mi-masho*, We shall see.
2.		2.
3.		3.

Potential Mood.

Present Tense.

1.	*Watakusi wa miru koto ga dekimasu*, I can see.	1. *Watakusi domo wa miru koto ga dekimasu*, We can see.
2.		2.
3.		3.

Past Tense.

1.	*Watakusi wa miru koto ga dekimasita*, I could see.	1. *Watakusi domo wa miru koto ga dekimasita*, We could see.
2.		2.
3.		3.

Future Tense.

1.	*Watakusi wa miru koto ga dekimasho*, I shall be able to see.	1. *Watakusi domo wa miru koto ga dekimasho*, We shall be able to see.
2.		2.
3.		3.

Subjunctive Mood.

Present Tense.

1.	*Mosi watakusi ga mimasu nara*, if I see.	1. *Mosi watakusi domo ga mimasu nara*, if We see.
2.		2.
3.		3.

Past Tense.

1. *Mosi watakusi ga mimasita nara*, if I saw, or have seen.	1. *Mosi watakusi domo ga mimasita nara*, if we saw, or have seen.
2.	2.
3.	3.

Imperative Mood.

Command *Miyo.*

Entreaty *Mi-te-okure.* / *Mi-te-kudasare.* } See.

Infinitive Mood.

Miru koto, to see.

Conjugation of Third Verb—*Kuru*, to come.

Indicative Mood.

Present Tense.

1. *Watakusi wa kimasu*, I come.	1. *Watakusi domo wa kimasu*, We come.
2.	2.
3.	3.

Past Tense.

1. *Watakusi wa kimasita*, I came.	1. *Watakusi domo wa kimasita*, We came.
2.	2.
3.	3.

Future Tense.

1. *Watakusi wa kimasho*, I shall come.	1. *Watakusi domo wa kimasho*, We shall come.
2.	2.
3.	3.

Potential Mood.

Present Tense.

1. *Watakusi wa kuru koto ga dekimasu,* I can come.	1. *Watakusi domo wa kuru koto ga dekimasu,* We can come.
2.	2.
3.	3.

Past Tense.

1. *Watakusi wa kuru koto ga dekimasita,* I could come.	1. *Watakusi domo wa kuru koto ga dekimasita,* We could come.
2.	2.
3.	3.

Future Tense.

1. *Watakusi wa kuru koto ga dekimasho,* I shall be able to come.	1. *Watakusi domo wa kuru koto ga dekimasho,* We shall be able to come.
2.	2.
3.	3.

Subjunctive Mood.

Present Tense.

1. *Mosi watakusi ga kimasu nara,* if I come.	1. *Mosi watakusi domo ga kimasu nara,* if we come.
2.	2.
3.	3.

Past Tense.

1. *Mosi watakusi ga kimasita nara,* if I came.	1. *Mosi watakusi domo ga kimasita nara,* if we came.
2.	2.
3.	3.

Imperative Mood.

Ki-te-okure.
Ki-te-kudasare. } Come.

Infinitive Mood.

Kuru koto, to come.

The Verb used Negatively.

Indicative Mood.

Present Tense.

1. *Watakusi wa ikimasen*, I do not go.	1. *Watakusi domo wa ikimasen*, we do not go.
2.	2.
3.	3.

Past Tense.

1. *Watakusi wa ikimasenanda*, I did not go.	1. *Watakusi domo wa ikimasenanda*, I did not go.
2.	2.
3.	3.

Future Tense.

1. *Watakusi wa ikimasumai*, I shall not go.	1. *Watakusi domo wa ikimasumai*, We shall not go.
2.	2.
3.	3.

Potential Mood.

Present Tense.

1. *Watakusi wa ikemasen**, I cannot go.	1. *Watakusi domo wa ikemasen*, We cannot go.
2.	2.
3.	3.

* There is another form of potential mood—*iku koto ga dekimasen.*

Past Tense.

1. *Watakusi wa ikemasenanda*, I could not go.	1. *Watakusi domo wa ikemasenanda*, We could not go.
2.	2.
3.	3.

Future Tense.

1. *Watakusiwa ikemasumai*, I shall not be able to go.	1. *Watakusi domo wa ikemasumai*, We shall not be able to go.
2.	2.
3.	3.

Subjunctive Mood.

Present Tense.

1. *Mosi watakusi ga ikimasen nara*, if I do not go.	1. *Mosi watakusi domo ga ikimasen nara*, if we do not go.
2.	2.
3.	3.

Past Tense.

1. *Mosi watakusi ga ikimasenanda nara*, if I did not go.	1. *Mosi watakusi ga ikimasenanda nara*, if we did not go.
2.	2.
3.	3.

Imperative Mood.

Iku-na.
I-tte-kudasaruna. } Do not go.

Of Adverbs.

An Adverb is a word which qualifies a verb, an adjective, or another adverb; as, *kono kodomo wa shomotu wo* yoku *yomimasu*, These children read books well.

Adverbs may be divided into the following six classes:—

1. Adverbs of time—*ima*, now; *hayaku*, quickly; *sudeni*, already; *konnichi*, to-day; *miyo-nichi*, to-morrow; and others.
2. Adverbs of place—*sokoni*, there; *kokoni*, here; *tikaku*, nearly, &c.
3. Adverbs of quality; as, *yoku*, well; *kireini*, beautifully; *kitaini*, wonderfully, &c.
4. Adverbs of quantity—*sukosi*, little; *takusan*, much.
5. Adverbs of sequence or order—*dai-ichini*, firstly; *dai-nini*, secondly.
6. Adverbs of mood—*sayo*, just so; *hei*, yes; *zituni*, truly; *īye*, no, &c.

Of Prepositions.*

A Preposition is a word put, in Japanese, *after* nouns and pronouns, to show the relation between them; as, *Watakusi wa Nipon* kara *France* ni *ikimasu*, I go from Japan to France.

* Since this part of speech is not placed *before* nouns or pronouns in the Japanese language, we ought rather to call it a 'postposition;' but the use of the word is exactly the same as that of the English Preposition, so we think that the use and meaning of it will be better understood by the usual term 'preposition.'

A List of Prepositions.

Tameni, for; *wuyeni,* above; *atoni,* after; *uchini,* within, or in; *mayeni* or *mayewo,* before; *aidani,* between; *sitani,* below; *hokani,* out of, or without; *tikani,* near; *hōni,* toward. (These are used with the article *no;* as, *iye no uchini,* in the house; *kuni no tameni,* for the country, or for the sake of country.)—*Made,* into, or to; *mukatte,* against; *oite,* in. (These are used with *ni;* as, *London ni made,* to London.)—*Koyete,* beyond; *hanarete,* off; *nukete* or *tōsite,* through. (With *wo;* as, *mado wo nukete,* through the window.)—*Kara,* from; *ni* or *ye,* to; *made,* into; *to,* with; *nasini,* without;—without any additional word; as, *London kara,* from London; *kono tokoro ni,* in this place.

Of Conjunctions.

A Conjunction is a word which joins words and sentences together; as, *Watakusi* to *kono ko ga Asakusa ye ikimasu,* I and this child go to Asakusa.

There are two kinds of conjunctions, namely, copulative and disjunctive.

1. Copulative conjunctions are—*momata,* also; *to,* and; *kara,* since; *naraba* or *nara,* if; *dakara,* therefore, &c.

2. Disjunctive conjunctions are—*keredomo,* although; *ga,* but; *sikasi,* yet; *aruiwa* or *matawa,* or; *yorimo,* than, &c.

Of Interjections.

An Interjection expresses some sudden wish or emotion of the mind; as, *Ā do itashimasho,* Ah! what shall I do?

The principal interjections are—*Ō, Ā, Ha-hā, Ho-i, Nasakenai, Oya-oya, Are, Naruhodo,* &c.

SYNTAX.

There are two kinds of sentences—simple and compound.

1. A simple sentence; as, *Kono hito wa kasikō gozarimasu,* He is clever.

2. A compound sentence; as, *Kono hito wa kasiko gozarimasu keredomo hatarakimasen,* He is clever, but he does not work.

Rules.

I. A verb must be put after its object; as, *Watakusi wa* hana wo *konomimasu,* I like flowers.

In this sentence the object *hana* is placed before the predicate *konomimasu.*

II. Prepositions are placed after nouns which they govern, and which are said to be in the objective case; as, *Watakusi wa* Yedo ye *mairimasu,* I go to Yedo.

III. When two or more nouns or pronouns are

coupled with *to* (and), the signs of cases are put after the last nominative; as, *Watakusi to anata* ga *ikimasu,* I and you go.

IV. When two or more nouns or pronouns are connected by *matawa* (or), the partiele *ka* is put immediately after the nouns or pronouns; as, *Watakusi* ka *matawa anata* ka *ga mairimasu,* I or you go.

V. Conjunctions couple the same tenses of verbs; as, *Watakusi wa sore wo* sukimasu *keredomo kore wo* kiraimasu, I like that, but (I) do not like or dislike this.

Conjunctions couple the same cases of nouns and pronouns; as, *Watakusi to anata ga ikimasu,* I and you go.

VI. One verb governs another in the infinitive mood; as, *Watakusi wa sake wo* nomu koto *wo konomimasen,* I do not like to drink *saké,* or spirit of rice.

When the verbs in the infinitive mood are governed by an active verb, or used as nouns, the signs of cases, *ga, wa,* or *wo,* are added to the simple forms of the verbs in the infinitive mood; as, *nomu koto wa,* or *nomu koto wo,* to drink. But when the verbs in the infinitive mood are governed by a neuter verb, *u* of the verb of the first kind, and *uru* of that of the third kind are

taken away, and *i* and *ni* are added; in the case of the verbs of the second kind, *ru* is substituted by *ni;* as, *Watakusi wa* mini, or asobini *ikimasu,* I go to see (something), or to amuse myself. Here *u* of *asobu* and *ru* of *miru* are taken away, and *i* and *ni,* or *ni,* is put.

VII. When two nouns, or one pronoun and a noun come together, one signifying a possessor, and the other a thing possessed, the former is put in the possessive case; as, *Yamasiroya no shomotu,* Yamasiroya's book; or, *Anata no shomotu,* Your book.

VIII. When the verb *gozarimasu* or *arimasu* ('is' or 'are') is used, a noun or pronoun which comes immediately before the verbs requires the word *de* after it; as, *Watakusi wa Yamatoya* de *gozarimasu,* I am (Mr.) Yamatoya.

IX. Sentences which imply contingency and futurity require the subjunctive mood; as, Mosi *watakusi ga mairimasu* nara, or Mosi *watakusi ga mairimasho* nara, *Watakusi ga sore wo mimasho,* If I go (there), I shall see that.

X. Some conjunctions have their correspondent conjunctions; thus, *to* (and) is sometimes repeated after each noun or pronoun; as, *Watakusi* to *anata* to *ga ikimasu,* I and you go.

Mosi		*nara* or *naraba*, if.
Tatoye		*nisiro* or *sitemo*, though.
Nazenareba		*kara*, because.

XI. When the verbs in the infinitive mood are used as nouns, they require the signs of case; as, *Nichi ya watakusi no* suwatte-iru koto *ga yamai no moto de gozarimasu*, My sitting day and night is the cause of my illness.

XII. Relative pronouns are generally omitted in conversation; as, *Sore wa, watakusi ga kosirayemasita hako de gozarimasu*, or *Watakusi ga kosirayemasita hako wa sore de gozarimasu*, That is a box which I have made. Here the relative pronoun *tokorono* ('which' or 'that') ought to be put between the verb *kosiraye-masita* and the object *hako*; but in conversation *tokorono* is not used.

XIII. Adverbs are placed before adjectives and verbs; as, *Sore wa* hanahada *yō gozarimasu*, That is very good; and *Watakusi wa* hayaku *mairimasho*, I shall go quickly.

XIV. When nouns or pronouns are compared with each other, a noun or pronoun which comes directly before the word *yori* or *yorimo* ('than') does not require the sign of case; as, *Anata wa* watakusi yori *takō gozarimasu*, You are taller than I.

XV. After the names of places, *ye* corresponds in English to 'to'; as, *Watakasi wa Yedo* ye *ikimasu*, I

go to Yedo. *Ni* corresponds to 'in' or 'at'; as, *Watakusi wa Asakusa* ni or *Yedo* ni *orimasu*, I live at Asakusa or in Yedo.

XVI. Adjectives for the most part are placed before nouns, but numeral adjectives may be placed after nouns as well as before them; as, *hito san nin* or *san nin no hito*, three persons. When numeral adjectives are applied to persons, *nin* must be added; and when they are placed before nouns, *no* must be put after *nin;* as, *san nin no hito*. There are other words applied to point out the numbers of beasts, birds, trees, &c.

Table.

Hiki, piki, or *biki* is used for quadrupeds:—

Uma { *itt-piki*, one horse.
ni-hiki, two horses,
san-biki, three horses.

Generally, *hiki* is used for all the numbers except 10, 20, 30, up to 100, for which *piki* is used merely for the sake of pronunciation. *Biki* for three, and thousands; as, *zitt piki no uma*, 10 horses; *ni sen biki no uma*, 2000 horses.

Pa, wah, or *ba,* is used for birds:—

Tori { *ichi wah*, one bird.
ni wah, two birds.
san ba, three birds.

Wah is used generally; *pa* is for 10, 20, 30, &c.; up to 100, *ba* for 3, and 1000, 2000, &c.

Pon, hon, or *bon* is used for a number of trees or plants :—

Ki { *itt-pon,* one tree.
Ni-hon, two trees.
san bon, three trees.

Hon is of general use; *pon* for 10, 20, 30, &c.; *bon* for 3, and 1000; as, *Watakusi wa konnichi tori san ba,* or (*san ba no tori*) *to san nin no hito,* or *hito san nin, to uma san biki,* or *san biki no uma, to sanbon no ki, or ki sanbon, wo mimasitä,* I have seen to-day three birds and three persons, and three horses, and three trees.

XVII. *Are* or *arera,* the personal pronouns of the third person, are seldom used; generally the demonstrative adjectives *kono* (this), or *sono* (that), and the nouns *hito* or *okata* (person), are used instead; as, *Watakusi wa kono* okata *wo sakuzitu mimasita,* I have seen him (or this person) yesterday.

XVIII. When any adjective qualifies a noun which is understood, the adjective changes its termination, as follows :—

Adjectives ending *na,* such as *kireina, ōkina,* &c., change their terminations into *ni :*

Kore wa kireina niwa de gozarimasu, It is a beautiful garden.

Kono niwa wa kireini gozarimasu, That garden is a beautiful (one).

Kireina, kireini, beautiful, fine.

Akirakana, akirakani, clear, bright.

Attakana, attakani, warm.

Wazukana, wazukani, or *wazukade,* little, few.
Takusana, takusani, much, many.
Ōkina, ōkini, ōkiwu, large, tall.

Adjectives ending in *ai* or *oi* change their terminations into long *ō*:

Kore wa katai isi de gozarimasu, This is a hard stone.
Kono isi wa katō gozarimasu, This stone is a hard (one).
Katai, katō, hard.
Takai, takō, dear in price, or tall.
Hayai, hayō, quick.
Yowai, yowō, weak.
&c.
Kono ko wa kasikō gozarimasu, This child is a wise (one).
Kasikoi, kasikō, wise, clever.
Tattoi, tattō, precious, worthy.
Tuwoi, tuwō, strong.
Towoi, towō, far.

Those ending in *si* change their terminations into *shu*:

Kono samusa wa kibishu gozarimasu, This winter, or cold, is a severe (one).
Kibisī, kibishu, severe.
Atarasī, atarashu, new.
Tadasī, tadashu, right.
Osorosī, Osoroshu, fearful, horrible.
Otokorasī, otokorashu, manly.
&c.

There are a few exceptions:—Numerical adjectives do not change their terminations, but *de* must be put after them; as, *Watakusi domo wa sannin de gozarimasu,* We are three.

JAPANESE AND ENGLISH EXERCISES.

I.

Watakusi no, my.	*Segare*, son.
Anata no, your.	*Tomodati*, friend.
Kiodai, brother.	*Musume*, daughter, girl.

To, and.

1. *Watakusi no kiodai.* 2. *Anata no tomodati.* 3. *Watakusi no kiodai to anata no tomodati.*

II.

1. My daughter. 2. Your friend. 3. Your son, and my brother.

III.

Kireina kireini*, beautiful.	*Gozarimasu*, is or are.
Sinsetuna, sinsetuni, kind.	

1. *Sinsetuna tomodati.* 2. *Kireina musume.* 3. *Watakusi no tomodati wa sinsetuni gozarimasu.* 4. *Anata no musume wa kireini gozarimasu.* 5. *Anata no kiodai wa watakusi no tomodati de gozarimasu.*

* See Rule XVIII.

IV.

1. A beautiful girl. 2. Your son is kind. 3. Your daughter is beautiful. 4. My friend is kind. 5. A kind friend.

V.

Watakusi domo no, our. | *Anata gata no*, your.

1. *Watakusi domo no tomodati.* 2. *Anatagata no kiodai.* 3. *Watakusi domo no tomodati wa sinsetuni gozarimasu.* 4. *Anatagata no musume wa kireini gozarimasu.* 5. *Watakusi domo no kiodai wa sinsetuni gozarimasu.*

VI.

1. Our friend. 2. Your daughter. 3. Your daughter is beautiful. 4. Our friend is kind. 5. Your brother is kind.

VII.

Kono, this, these. | *Sono*, that, those.

1. *Kono musume.* 2. *Sono tomodati.* 3. *Sono musume wa kireini gozarimasu.* 4. *Kono tomodati wa sinsetuni gozarimasu.* 5. *Kono segare wa sinsetuni gozarinasu.* 6. *Sono sinsetuna tomodati.* 7. *Kono kireina musume.*

VIII.

1. That son. 2. This friend. 3. This girl is beautiful. 4. That brother is kind. 5. This friend is kind. 6. That beautiful girl. 7. This kind friend.

IX.

Watakusi wa, I.	*Motteimasu,* has or have.
Anata wa, you.	

1. *Watakusi wa kiodai wo motteimasu.* 2. *Watakusi wa musume wo motteimasu.* 3. *Anata wa sinsetuna tomodati wo motteimasu.* 4. *Watakusi no tomodati wa kireina musume wo motteimasu.* 5. *Anata no kiodai wa kireina musume wo motteimasu.* 6. *Kono musume wa sinsetuna tomodati wo motteimasu.* 7. *Sono tomodati wa sinsetuna kiodai wo motteimasu.*

X.

1. My brother has a beautiful daughter. 2. Your friend has a kind brother. 3. That girl has a kind brother. 4. I have a beautiful daughter. 5. You have kind brothers. 6. I have kind friends. 7. That beautiful girl has a kind brother.

XI.

Ōkina, ōkiwu, large.	*Tiesai, tiesana, tiesou,** small, or little.

Shomotu, book.

1. *Watakusi no shomotu wa ōkiwu gozarimasu.* 2. *Anata no shomotu wa tieso gozarimasu.* 3. *Watakusi no kiodai wa ōkina shomotu wo motteimasu.* 4. *Anata no tomodati*

* See Rule XVIII.

wa tiesana shomotu wo motteimasu. 5. *Watakusi no tomodati no shomotu wa ōkiwu gozarimasu.* 6. *Anata no kiodai wa ōkina shomotu wo motteimasu.* 7. *Watakusi no tiesana segari ga sono ōkina shomotu wo motteimasu.* 8. *Anata no ōkina kiodai wa sono shomotu wo motteimasu.*

XII.

1. My book is small. 2. Your book is large. 3. Your brother has a small book. 4. My friend has a large book. 5. Your father has a small book. 6. My brother's son has that large book. 7. That book is large. 8. This book is small.

XIII.

Watakusi wa, or *ga, motteimasu*, I have.	*Watakusi ga motteimasu ka?* Have I?
Anata wa, or *ga, motteimasu*, you have.	*Anata ga motteimasu ka?* Have you?

Ka is always put at the end of an interrogative sentence.

1. *Watakusi ga sono shomotu wo motteimasu ka.* 2. *Anata wa kono shomotu wo motteimasu ka.* 3. *Anata no tomodati wa shomotu wo motteimasu ka.* 4. *Watakusi tiesana segare wa sono ōkina shomotu wo motteimasu ka.* 5. *Anata no kiodai wa segare wo motteimasu ka.* 6. *Watakusi no musume wa kono tiesana shomotu wo motteimasu*

ka. 7. *Anata wa sono shomotu wo motteimasu ka.* 8. *Watakusi wa sono shomotu wo motteimasu.*

XIV.

1. Have you brothers? 2. I have a brother. 3. Have I that book? 4. Have you that small book? 5. Has your son this book? 6. Has my daughter that book? 7. Have your brothers these large books? 8. My brothers have those small books.

XV.

Watakusi domo wa, or *ga,* we.	*Anatagata wa,* or *ga,* you.
	Niwa, garden.

1. *Watakusi domo wa ōkina niwa wo motteimasu.* 2. *Anatagata wa sono shomotu wo motteimasu ka.* 3. *Watakusi domo wa sono shomotu wo motteimasu.* 4. *Watakusi domo wa sono tiesai shomotu wo motteimasu.* 5. *Anatagata wa kiodai wo motteimasu ka.* 6. *Anatagata wa musume wo motteimasu ka.* 7. *Watakusi domo wa tiesai niwa wo motteimasu.* 8. *Anatagata wa niwa wo motteimasu ka.* 9. *Watakusi domo wa niwa wo motteimasu.*

XVI.

1. We have a large garden. 2. You have a small garden. 3. Have you brothers? 4. We have brothers. 5. We have daughters. 6. We have large books. 7. You have small books. 7. Have you a son? 9. I have a son.

XVII.

Watakusi domo no, our. | *Anatagata no*, your.
Motteimasita, had.

1. *Watakusi domo no segare ga sono shomotu wo motteimasita.* 2. *Anatagata no tomodati wa kiodai wo motteimasita.* 3. *Watakusi wa segare wo motteimasu.* 4. *Anatagata no musume wa kono shomotu wo motteimasita ka.* 5. *Watakusi domo no kiodai ga sono ōkina shomotu wo motteimasita.* 6. *Anatagata no niwa wa ōkiwu gozarimasu ka.* 7. *Watakusi domo no niwa wa ōkiwu gozarimasu.* 8. *Anata no niwa wa tiesō gozarimasu.*

XVIII.

1. Your garden is large. 2. Your garden is small. 3. Our garden is small. 4. Have your brothers a garden? 5. My brothers have a garden. 6. Have our sons a large book? 7. Our daughter has a small book.

XIX.

Kono or *Sono* } *okata* or *hito*, this or that person.

Either of these words is used instead of *are* or *kare*.

**De* is put after nouns which are placed immediately before *Gozarimasu*.

1. *Kono hito ga sono shomotu wo motteimasu.* 2. *Sono okata wa tiesai shomotu wo motteimasu.* 3. *Sono hito wa*

* See Rule VIII.

watakusi no kiodai de gozarimasu. 4. *Kono okata wa anata no tomodati de gozarimasu ka.* 5. *Sono hito wa watakusi no segare de gozarimasu.* 6. *Sono hito wa kiodai wo motteimasu.* 7. *Watakusi no musume wa sono shomotu wo motteimasu.* 8. *Anata no shomotu wa tiesō gozarimasu.*

XX.

1. That person has a book. 2. This person is my brother. 3. Has that person brothers? 4. That person is your friend. 5. Is this person your son? 6. That person is my brother. 7. Have you sons? 8. I have a son. 9. Have you daughters? 10. I have a daughter.

XXI.

Tokei, watch.	*Kasa,* hat.
Uma, horse.	*Hōchō,* knife.

Usinaimasita, lost, or has or have lost.

Midasimasita, found, or has or have found.

1. *Watakusi wa tokei wo usinaimasita.* 2. *Anata wa anata tokei wo midasimasita ka.* 3. *Watakusi wa hōchō wo usinaimasita.* 4. *Watakusi no segare wa kasa wo motteimasu.* 5. *Anatagata no uma wa ōkiwu gozarimasu.* 6. *Watakusi no musume wa kasa wo usinaimasita.* 7. *Anatagata wa kasa wo motteimasu ka.* 8. *Watakusi domo wa uma wo motteimasu.* 9. *Watakusi no kasa wa ōkiwu gozarimasu.* 10. *Anata no kasa wa*

tiesō gozarimasu ka. 11. *Watakusi no kasa wa ōkiwu gozarimasu.*

XXII.

1. Have you lost your hat? 2. I have lost a hat. 3. Has your son a hat? 4. He (*are wa*) has a hat. 5. Your daughter's hat is large. 6. Our hats are small. 7. We have lost a knife. 8. We have found a watch. 9. Has your brother lost a watch? 10. I have found the watch.

XXIII.

Tegami, letter.	*Uketorimasita*, received, or has or have received.
Ye, to.	
Ikimasu, go or goes.	*Mimasita*, saw, or has or have seen.
Dokoye, where?	

1. *Watakusi wa tegami wo uketorimasita.* 2. *Watakusi wa Yedo ye ikimasu.* 3. *Anata wa Yedo ye ikimasu ka.* 4. *Anata wa tegami wo uketorimasita ka.* 5. *Watakusi no segare ga tegami wo uketorimasita.* 6. *Anatagata wa dokoye ikimasu ka.* 7. *Watakusi domo wa Kanagawa ye ikimasu.* 8. *Watakusi wa anata no kiodai wo [illegible]masita.* 9. *Watakusi no musume wa Asakusa ye [illegible]sita.* 10. *Anata no kiodai wa tegami wo uketorimasita ka.* 11. *Watakusi no kiodai ga tegami wo uketorimasita.*

XXIV.

1. I have received a letter. 2. You have seen my daughter. 3. I have lost my watch. 4. You go to

Yedo. 5. Where are you going? 6. We are going to Asakusa. 7. My son went (ikimasita) to Kanagawa. 8. We have sons. 9. We went to Yokohama. 10. Your brother went to Yedo. 11. I have beautiful girls. 12. We have found beautiful books. 13. Our daughters are beautiful.

XXV.

Kara, from; *Watakusi no kiodai kara,* from my brother, *Watakusi no haha kara,* from my mother.

Konniti, to-day.	*Yoi,* good.
Konchō, this morning.	*Warui,* bad.
Sakuzitu, yesterday.	*Mainiti,* every day.

1. *Watakusi wa konniti watakusi no kiodai kara tegami wo uketorimasita.* 2. *Anata wa sakuzitu watakusi no haha kara tegami wo uketorimasita.* 3. *Wakusi domo wa mainiti kono hito wo mimasu.* 4. *Anatagata wa konniti tegaimi wo uketorimasita ka.* 5. *Watakusi domo wa konniti watakusi domo no haha kara tegami wo uketorimasita.* 6. *Anata wa yoi tokei wo motteimasu.* 7. *Watakusi wa konniti tokei wo usinaimasita.* 8. *Watakusi domo no segare ga sono tokei wo midasimasita.* 9. *Sakuzitu watakusi wa kono okata wo mimasita.* 10. *Konniti watakusi wa Yedo ye ikimasu.* 11. *Watakusi domo wa sakuzitu Asakusa ye ikimasita.* 12. *Watakusi wa anata no tomodati wo konchō mimasita.*

XXVI.

1. I have received a letter from your brother. 2. We have received a letter from our father. 3. Have you received a letter from my brother? 4. We have received a letter from your brother to-day. 5. We are going to Asakusa to-day. 6. We went to Kanagawa yesterday. 7. I have seen your friend this morning. 8. Have you seen your mother to-day? 9. We have lost our watches. 10. We have found your watches. 11. That person has seen your daughter. 12. This person has found your watch. 13. I go to Kanagawa every day.

XXVII.

Ye, to.

Ni, to, for.*

Watakusi no haha ni, to my mother.	*Rondon ye*, to London.
Watakusi no titi ni, to my father.	*Okurimasita*, sent, or has or have sent.
	Okurimasu, send or sends.

1. *Watakusi wa kono tokei wo haha ni okurimasu.* 2. *Anatagata wa sono tokei wo anata no tomodati ni okurimasu ka.* 3. *Watakusi domo wa kono tokei wo watakusi domo no msume ni okurimasu.* 4. *Watakusi wa tegami wo watakusi no haha ni okurimasu.* 5. *Sakuzitu watakusi wa tegami wo watakusi no haha kara uketorimasita.* 6. *Anata wa mainiti tegami wo anata no tomodati ni okuri-*

* See Note, page 6.

masu ka. 7. *Watakusi wa tegami wo watakusi no haha ni mainiti okurimasu.* 8. *Watakusi no segare ga watakusi ni konniti tegami wo okurimasita* 9. *Anata wa sakuzitu Asakusa ye ikimasita ka.* 10. *Watakusi wa sakuzitu Kanagawa ye ikimasita.* 11. *Anata wa Kanagawa ye mainiti ikimasu ka.* 12. *Watakusi wa Yokohama ye mainiti ikimasu.*

XXVIII.

1. I have sent a letter to my father. 2. Do you send a letter to your brother every day? 3. We send a letter to our mother every day. 4. Our daughter sent a letter to us (Watakusi domo ye) yesterday. 5. We have received a letter from our friends this morning. 6. Do you receive a letter from your brother every day? 7. I receive a letter from my friends every day. 8. I received a letter from my brother yesterday. 9. We have lost a watch. 10. That person has a good watch. 11. This person has a small (tiesana) watch.

XXIX.

Kore ga, wa, wo, &c., this or these.
Sore ga, wa, &c., that or those.
Oji, uncle.
Tomodati, friend.
Ko, child.
Hito, person.
Wakai, Wakō, young.
Iye, house.
Ki, tree.
Hana, flower.
Binbōna, Binboni* or *Binbōde,* poor.

* See Rule XVIII.

1. *Watakusi no oji wa wakō gozarimasu.* 2. *Anata wa kore wo motteimasu ka.* 3. *Watakusi wa sore wo motteimasu.* 4. *Watakusi wa ōkina ki wo mimasita.* 5. *Anata wa sakuzitu kireina hana wo mimasita ka.* 6. *Watakusi wa konniti sore wo mimasita.* 7. *Anatagata wa kono hana wo motteimasita ka.* 8. *Watakusi wa sore wo motteimasita.* 9. *Kono ko wa tokei wo usinaimasita.* 10. *Watakusi wa binbōni gozarimasu.* 11. *Anata wa konniti binbona hito wo mimasita ka.*

XXX.

1. I have seen my uncle. 2. Have you seen beautiful flowers? 3. We have seen large trees. 4. That person is poor. 5. My uncle is young. 6. We have lost a watch. 7. We have seen your friends. 8. We went to your house. 9. Have you a garden? 10. We have gardens. 11. I sent a letter to my brother to-day. 12. You received a letter from your father this morning.

XXXI.

Yorimo or *yori,* more than.

Yorimo ōkiwu, or *ōkina,** larger than.	*Watakusi no,* mine.
Yorimo tiesana, or *tiesō,* smaller than.	*Anata no,* yours.
	Watakusi domo no, ours.
	Anatagata no, yours.

Watakusi no niwa wa anata no yori mo ōkiwu gozarimasu, my garden is larger than yours.

* See Rule XVIII.

1. *Watakusi no shomotu wa anata no yori mo tiesō gozarimasu.* 2. *Anata no uma wa watakusi no yori ō-kiwu gozarimasu.* 3. *Anata no shomotu wa watakusi no yorimo yō gozarimasu.* 4. *Anatagata no uma wa watakusi no yorimo kireini gozarimasu.* 5. *Anatagata no hōchō wa watakusi domo no yori ōkiwu gozarimasu.* 6. *Kono hito wa watakusi yorimo binbōni gozarimasu.* 7. *Kono hana wa sono hana yori kireini gozarimasu.* 8. *Anata wa kono niwa yori ōkina niwa wo motteimasu ka.* 9. *Watakusi wa kono niwa yori ōkina no* wo motteimasu.* 10. *Kono hito wa sono hito yorimo wakō gozarimasu.* 11. *Kono ki wa sore yorimo ōkiwu gozarimasu.* 12. *Watakusi no iye wa anata no yorimo tiesō gozarimasu.* 13. *Anata wa kore yorimo tiesana hōchō wo motteimasu ka.* 14. *Watakusi wa sore yorimo tiesana hōchō wo motteimasu.*

XXXII.

1. My house is larger than yours. 2. Your garden is larger than mine. 3. Your flowers are more beautiful than ours. 4. Our house is larger than yours. 5. That person is poorer than this person. 6. Your father is younger than mine. 7. My friend is younger than yours. 8. Our house is smaller than yours. 9. Have you a smaller garden than this? 10. I have a smaller garden than this. 11. Your brother is taller (ōkiwu) than mine. 12. We have a larger house than this.

* Here *no* may be translated into "one."

XXXIII.

Mutukashī, Mutukashū, difficult.
Yasui, Yasuwu, easy, cheap.
Inu, dog.
Neko, cat.
Matti, town or city.
Tuki, moon.
Hosi, star.
Hi, sun.

1. *Anata wa neko wo motteimasu ka.* 2. *Watakusi wa inu wo motteimasu.* 3. *Anata wa kono shomotu wo mimasita ka.* 4. *Sono shomotu wa mutukasu gozarimasu.* 5. *Watakusi no shomotu wa Anata no yorimo yasuwu gozarimasu.* 6. *Hi wa tuki yorimo ōkiwu gozarimasu.* 7. *Yedo wa ōkina matti de gozarimasu.* 8. *Watakusi no tomodati wa Yedo ye ikimasita.* 9. *Anata wa konniti Asakusa ye ikimasu ka.* 10. *Watakusi wa konniti yokohama ye ikimasu.* 11. *Anata no neko wa watakusi no yori ōkiwu gozarimasu.* 12. *Anata no kiodai wa niwa wo motteimasu ka.* 13. *Watakusi no titi ga ōkina niwa wo motteimasu.*

XXXIV.

1. My dog is larger than yours. 2. Have you a cat? 3. I have a cat. 4. My house is smaller than yours. 5. Yedo is a large city. 6. The sun is larger than the moon. 7. This book is easier than that. 8. Your book is larger than mine. 9. My book is more difficult than yours. 10. Do you go to Yedo to-day? 11. I go to Yokohama to-day.

XXXV.

Ni, in, or at.
Niwa ni, in the garden.
Uti ni, in the house, or at home.

Orimasu, live, lives, is, are.
Orimasita, lived, was, were.

1. *Watakusi wa Yokohama ni orimasu.* 2. *Anata wa Yokohama ni orimasu ka.* 3. *Watakusi wa Kanagawa ni orimasu.* 4. *Watakusi wa Yedo ni orimasita.* 5. *Konniti watakusi wa uti ni orimasu.* 6. *Anatagata wa sakuzitu uti ni orimasita.* 7. *Kireina hana ga niwa ni gozarimasu.* 8. *Anata no niwa ni kireina hana ga gozarimasu ka.* 9. *Watakusi no niwa ni ōkina ki ga gozarimasu.* 10. *Anata wa Asakusa ni orimasita ka.* 11. *Watakusi wa Yokohama ni orimasita.* 12. *Anata no niwa ni neko ga orimasu.*

XXXVI.

1. Do you live in Yedo? 2. I live in Yokohama. 3. Beautiful flowers are in your garden. 4. Large trees are in my garden. 5. Are (there) beautiful flowers in your garden? 6. Did you live in Yedo? 7. I lived in Kanagawa. 8. Your cat is in my garden. 9. Have you a dog? 10. I have a large dog. 11. Your garden is larger than mine.

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XXXVII.

Hana, flower.
Ringo, apple.
Nashi, pear.
Itudemo, always.
Tabitabi, often.
Sukimasu, like, likes.
Sukimasita, liked, or has or have liked.
Watakusi wa hana wo sukimasu, I like flowers.

1. *Anata no niwa ni hana ga gozarimasu ka.* 2. *Watakusi no niwa ni hana ga gozarimasu.* 3. *Anata wa Asakusa ye tabitabi ikimasu ka.* 4. *Watakusi wa Yokohama ye tabitabi ikimasu.* 5. *Anatagata wa ringo wo sukimasu ka.* 6. *Watakusi domo wa nashi wo sukimasu.* 7. *Watakusi domo no niwa ni kireina hana ga gozarimasu.* 8. *Kono hana wa sono hana yori kireini gozarimasu.* 9. *Watakusi wa itudemo uti ni orimasu.* 10. *Anata no tomodati wa tabitabi Yedo ye ikimasu ka.* 11. *Watakusi no tomodati wa tabitabi Kanagawa ye ikimasu.*

XXXVIII.

1. Do you like flowers? 2. I like flowers. 3. Do you go to Yedo often? 4. I go to Yedo often. 5. We like pears. 6. You like apples. 7. Have you flowers? 8. I have an apple. 9. Beautiful flowers are in your garden. 10. I live in Yedo. 11. We often go to Yedo. 12. I have seen beautiful flowers in your garden.

XXXIX.

Itti, one.
Ni, two.
San, three.
Si, four.
Go, five.
Roku, six.
Sitti, seven.
Hatti, eight.
Ku, nine.
Zū, ten.
Zu itti, eleven.
Zu ni, twelve.
Zu san, thirteen.
Zu si, fourteen.
Zu go, fifteen.
Zu roku, sixteen.
Zu sitti, seventeen.
Zu hatti, eighteen.
Zu ku, nineteen.
Ni zu, twenty.
Ni zu itti, twenty-one.
Ni zu ni, twenty-two.
San zu, thirty.
Si zu, forty.
Go zu, fifty.
Roku zu, sixty.
Sitti zu, seventy.
Hatti zu, eighty.
Ku zu, ninety.
H'yaku, hundred.
Sen, thousand.
Man, ten thousands.*

Hítotu, one.
Futatu, two.
Mittu, three.
Yottu, four.
Itutu, five.
Muttu, six.
Nanatu, seven.
Yattu, eight.
Kokonotu, nine.
Tō, ten.†

* This number is used for weight, measure, &c.

† This is for counting ordinary articles, such as chairs, tables, &c.

Shōgatu, January.
Nigatu, February.
Sangatu, March.
Sigatu, April.
Gogatu, May.
Rokugatu, June.
Sittigatu, July.
Hattigatu, August.
Kugatu, September.
Zugatu, October.
Zuittigatu, November.
Zunigatu, December.

Heya, room.
Tukuye, table.
Kosikake, chair.
Nen, year.
Tuki, month.
Takusan, many.
Hikui, or *hikuwu*, low.
Hiroi, or *hirō*, wide.
Kaimasu, buy, or buys.
Kaimasita, bought, or has or have bought.
Wurimasu, sell, sells.
Wurimasita, sold, or has or have sold.

1. *Anata wa kiodai wo takusan motteimasu ka.* 2. *Watakusi wa kiodai wo takusan motteimasu.* 3. *Anata wa tukuye wo motteimasu ka.* 4. *Watakusi wa hitotu tukuye wo motteimasu.* 5. *Anata no niwa ni ki ga futatu gozarimasu.* 6. *Watakusi no iye ni heya ga mittu gozarimasu.* 7. *Zu ni tuki ga itti nen de gozarimasu.* 8. *Anata wa kosikake wo motteimasu ka.* 9. *Watakusi wa kosikake wo futatu motteimasu.* 10. *Kono kosi kake wa hikuwu gozarimasu.* 11. *Anata wa sono kosi-kake wo wurimasu ka.* 12. *Watakusi wa kono kosikake wo wurimasu.* 13. *Anata wa kono iye wo kaimasu ka.* 14. *Watakusi wa kono iye wo kaimasu.*

XL.

1. Do you sell this chair? 2. I sell that chair. 3. Do you buy that flower? 4. I buy this table. 5. We have three tables. 6. We have two rooms in (my) house. 7. I sold this flower. 8. Did you live in Yedo? 9. I lived in Yedo three (mi) months. 10. Twelve months make (gozarimasu) one year. 11. We have many chairs. 12. You have many houses. 13. We have three (mittu) houses.

XLI.

Itti, one.	*Sitti,* seven.
Ni, two.	*Hatti,* eight.
San, three.	*Ku,* nine.
Si, four.	*Zu,* ten.
Go, five.	*Zu itti,* eleven.
Roku, six.	&c.

These are used for measure, weight, hours, or money.

Ni sun, two inches.	*Ni,* or *san toki,* two or three hours.
Ni, or *san, gō,* two or three *gō,* the *gō* being a measure for liquids and grains.	*Ni,* or *san bu,* two or three shillings.

Ni means 'by' when it is put before the words 'buy' and 'sell,' as the words *for* or *with* is used in English.

Watakusi wa sono kosikake wo san bu ni kaimasita, or *urimasita,* I sold or bought that chair *for* three shillings.

Bu, one shilling.
Riyo, four shillings.
Toki, hour.
Gō, a measure for liquids and grain.
Simasu cost, present.
Simasita cost, past.

Ikura, or *ikurani*, how much?

1. *Anata no shomotu wa ikura simasita ka.* 2. *Watakusi no shomotu wa san bu simasita.* 3. *Anata no iye wa ikura simasita ka.* 4. *Watakusi no iye wa h'yaku rigo simasita.* 5. *Anata wa kono tukuye wo ikurani kaimasita ka.* 6. *Watkusi wa kono tukuye wo san riyo ni kaimasita.* 7. *Anata wa kono tukuye wo ikurani wurimasu ka.* 8. *Watakusi wa kono tukuye wo ni riyo ni wurimasu.* 9. *Kono matti* (street) *wa hirō gozarimasu.* 10. *Nizū si toki ga itti nitti* (day) *de gozarimasu.* 11. *Anata wa kono hana wo kaimasu ka.* 12. *Watakusi wa sono ki wo kaimasu.* 13. *Anata wa Yedo ni orimasita ka.* 14. *Watakusi wa Yedo ni itti nen orimasita.*

XLII.

1. How much did your book cost? 2. My book cost three *bu*. 3. How much did you pay for (buy) that table? 4. I bought that table for two *bu*. 5. We sold that chair for two *riyo*. 6. Twenty-four hours are one day. 7. Twelve months are one year. 8. How much does that table cost? 9. That table costs three *riyo*. 10. How much did your house cost (you)? 11. My house cost (me) a hundred *riyo*. 12. I have a garden.

13. Are there flowers in your garden? 14. In my garden (there) are three trees.

XLIII.

Ni, or *san nin*, for numbers of persons. *Hiki*, *piki*, or *biki*, for number of quadrupeds; as, *Uma san biki*, three horses; *wa*, or *ba*, *pa*, for birds.

Tori san ba, or *zit pa*, three or ten birds. *Biki* or *hiki*, *wa*, *ba*, or *pa* are placed after as well as before nouns which they qualify.

Anata no niwa ni tori ga san ba orimasu. There are three birds in your garden.

Niwatori, cock, or hen.
Suzume, sparrow.
Inu, dog.
Neko, cat.
Sakana, fish.
Yamagara, bullfinch.
Kamo, wild duck.
Ike, pond.
Kawa, river.

1. *Anata no niwa ni tori ga orimasu ka.* 2. *Watakusi no niwa ni tori ga san ba orimasu.* 3. *Ike ni kamo ga san ba orimasu.* 4. *Anata no iye ni neko ga orimasu ka.* 5. *Watakusi no iye ni neko ga si hiki orimasu.* 6. *Watakusi wa suzume wo go wa mimasita.* 7. *Anatagata wa watakusi no inu wo mimasita ka.* 8. *Watakusi domo wa anato no neko wo mimasita.* 9. *Anata no ike ni kamo ga san ba orimasita.* 10. *Kono kawa ni sakana ga orimasu.*

11. *Anata no nina ni yamagara ga si wa orimasu.*
12. *Konchō watakusi wa suzume wo zu ni wa mimasita.*

XLIV.

1. In your garden there are three sparrows. 2. In your pond there is a fish. 3. Have you seen my dog? 4. We have seen your cat. 5. Have you three brothers? 6. I have three daughters. 7. We have three horses. 8. Have you many (*takusan*) houses? 9. We have three houses. 10. My brother has a wild duck. 11. In your garden there are many birds. 12. We have seen three bullfinches this morning. 13. You have seen my garden. 14. In your pond there are three fishes.

XLV.

De means 'in' when it is placed before *aimasu* or *mimasu*, meet, or see. *Watakusi wa kono okata ni matti de aimasita*, I met with this person in the street.

Doko, what place or where?

When 'to see,' or 'meet' is used, *de* must be put after *doko;* thus, *Doko de anata wa kono hito ni aimasita ka?* Where have you met with him?

When 'to live' or 'to be' is used, *ni* must be put after *doko;* thus, *anata wa doko ni orimasu ka*, Where do you live?

Kami, God.
Sekai, world.
Umi, sea, or ocean.
Kosirayemasu, makes, or make.
Kosirayemasita, made, or has or have made.
Oka, land.
Aimasu, meets, or meet.
Aimasita, met, or has or have met.
Konniti, to-day.
Mainiti, every day.

1. *Kami ga sekai wo kosirayemasita.* 2. *Anata wa mainiti kono hito ni aimasu ka.* 3. *Watakusi wa sono hito ni mainiti aimasu.* 4. *Anata wa doko de sono hito ni aimasu ka.* 5. *Watakusi wa kono hito ni Yokohama de aimasu.* 6. *Anatagata wa doko ni orimasu ka.* 7. *Watakusi domo wa Yedo ni orimasu.* 8. *Watakusi no inu wo anata wa doko de mimasita ka.* 9. *Anata no inu wo watakusi wa matti de mimasita.* 10. *Watakusi wa anata no tomodati ni konniti aimasita.* 11. *Watakusi wa tori wo san ba anata no niwa de mimasita.* 12. *Anato no neko ga watakusi no niwa ni orimasu.*

XLVI.

1. Where do you live? 2. I live at Yokohama. 3. Where have you seen that person? 4. I have seen (him) in Yedo. 5. Do you see my friends every day? 6. I see your friends every day. 7. I go to Kanagawa. 8. We met with your brother to-day. 9. Where have you met with my brother? 10. I met with your brother in the street. 11. God created the world. 12. In your garden I saw two cats.

XLVII.

Itu, when, used interrogatively.
Nan doki ni, at what time or hour?
Nan riyo, how many *riyo?*
Nan ri,* how many miles?
Nan nin, how many persons?
Kane, money or metal.
Koko, here.
Made, into.
Kara, from.
Suguto, immediately.
Zinmin, people.
Niti-niti, every day.
Minato, seaport.

1. *Koko kara minato made nan ri gozarimasu ka.* 2. *San ri gozarimasu.* 3. *Anata wa Yokohama ye itu ikimasu ka.* 4. *Watakusi wa Yokohama ye konniti ikimasu.* 5. *Anata wa kono iye wo kaimasita ka.* 6. *Watakusi wa kono iye wo kaimasita.* 7. *Anata no iye wa nan riyo simasita ka.* 8. *Watakusi no iye wa h'yaku riyo simasita.* 9. *Anata wa nan doki ni Yokohama ye ikimasu ka.* 10. *Watakusi wa Yokohama ye zu ni zi ni* (12 o'clock) *ikimasu.* 11. *Anata no iye ni hito ga nan nin orimasu ka.* 12. *Watakusi no iye ni hito ga roku nin orimasu.* 13. *Ikura anata wa kane wo motteimasu ka.* 14. *Watakusi wa kane wo zu riyo motteimasu.*

XLVIII.

1. How much money have you? 2. I have three *riyo.* 3. At what time do you go to Yedo? 4. I go to

* After the words *nan ri*, the sign of case is not put.

Yedo at 12 o'clock. 5. How many miles are there from here to Kanagawa? 6. (There) are three miles from here to Kanagawa. 7. How many persons are there in your house? 8. There are ten persons in my house. 9. When are you going to your friend's house? 10. I go to my friend's house to-day. 11. I go to my house immediately.

XLIX.

Takusan, much, or many. *Watakusi wa saké wo takusan nomimasita,* I have drunk much rice-spirits.

Watakusi wa takusan shomotu wo motteimasu, I have many books.

Wazuka, a little or few.

Watakusi wa wazuka kane wo motteimasu, I have a little money.

Watakusi wa wazuka shomotu wo motteimasu, I have a few books.

Pan, bread.
Niku, meat.
Saké, rice-spirit.
Midu, water.
Tabemasu, eats, or eat.
Nomimasu, drinks, or drink.
Tabemasita, ate, or has or have eaten.
Nomimasita, drank, or has or have drunk.

1. *Kono okata wa niku wo tabemasu ka.* 2. *Kono okata wa pan wo tobemasu.* 3. *Anata wa niku wo takusan motteimasu ka.* 4. *Watakusi wa wazuka niku wo motteimasu.* 5. *Anata no tomodati wa saké wo nomimasu ka.* 6. *Watakusi no tomodati wa midu wo nomimasu.* 7. *Watakusi*

domo wa niku wo takusan tabemasita. 8. *Watakusi no kiodai wa sake wo wazuka nomimasu.* 9. *Anata wa kane wo takusan motteimasu ka.* 10. *Watakusi wa wazuka kane wo motteimasu.* 11. *Ikura anata wa kane wo motteimasu ka.* 12. *Watakusi wa kane wo san riyo motteimasu.* 13. *Anata no niwa ni takusan hana ga gozarimasu ka.* 14. *Watakusi no niwa ni wazuka hana ga gozarimasu.*

L.

1. Have you many books? 2. I have a few books. 3. Are there many trees in your garden? 4. There are a few trees in my garden. 5. We have much rice-spirit. 6. Do you eat meat? 7. I eat bread. 8. Do you drink water? 9. I drink rice-spirit. 10. I have drunk a little rice-spirit. 11. We have eaten much meat. 12. You have drunk much water. 13. We have many houses. 14. You have many friends.

LI.

Amari, too.

Anata wa amari takusan kane wo motteimasu. You have too much money.

To, ... *to,* and.

Watakusi to anata to ga ikimasu. I and you go.

*Watakusi wa konniti inu to neko to wo mimasita.** I have seen a dog and cat to-day.

* See Rule III.

Satō, sugar.
Konniti, to-day.
Sumi, ink.
Kurō, kuroi, black.
Sukimasu, like, or likes.
Kiraimasu, dislike, or dislikes
Hiru maye, before noon.
Urimasita, sold, or has or have sold.

1. *Anata wa satō wo sukimasu ka.* 2. *Watakusi wa satō wo kiraimasu.* 3. *Kono sumi wa amari kurō gozarimasu.* 4. *Konniti hirumaye ni watakusi domo wa Yedo ye ikimasu.* 5. *Anata wa itu Yokohama ye ikimasu ha.* 6. *Watakusi wa Yokohama ye konniti ikimasu.* 7. *Watakusi wa watakusi no kiodai to anata no tomodati wo mimasita.* 8. *Niti-niti watakusi wa anata no kiodai to tomodati wo mimasu.* 9. *Watakusi wa saké to midu wo sukimasu.* 10. *Anata no iye wa ikura simasita ka.* 11. *Watakusi no iye wa h'yaku riyo simasita.* 12. *Anata wa anata no neko wo urimasita ka.* 13. *Watakusi wa watakusi no inu wo urimasita.*

LII.

1. You have too much money. 2. You and I go to Yokohama. 3. We have too many trees in our garden, or, There are too many trees in our garden. 4. I saw my brother and your friend. 5. When are you going to Yokohama? 6. We are going to Yokohama to day. 7. Do you see your friend every day? 8. I see my friend every day. 9. My mother and father go to Yedo to day. 10. How much did my brother's house cost?

11. Your brother's house cost 200 riyo. 12. You have too many horses. 13. We saw a cat and dog in your garden to day.

LIII.

Dare ga, no, or *wo,* who, whose, or whom? in the interrogative sense.

Dare ga kimasita ka, who came (here)?

Dare wo anata wa mimasita ka, whom have you seen?

Nani ga, wo, or *no,* what?

Anata wa nani wo mimasita ka, what have you seen?

Anata no niwa ni nani ga orimasu ka, what is there in your garden?

Hako, box.	*Cha,* tea.
Kutu, boot, or shoe.	*Tebukuro,* glove.
Sekihitu, pencil.	

1. *Dare ga watakusi no hako wo motteimasu ka.* 2. *Anata no tomodati ga anata no hako wo motteimasu.* 3. *Anata wa dare wo mimasita ka.* 4. *Watakusi wa anata no kiodai wo mimasita.* 5. *Anata no niwa ni nani ga orimasu ka.* 6. *Watakusi no niwa ni tori ga orimasu.* 7. *Anata wa nani wo motteimasu ka.* 8. *Watakusi wa kane wo motteimasu.* 9. *Anata wa konniti nani wo mimasita ka.* 10. *Konniti watakusi wa uma wo mimasita.* 11. *Anata wa dare no shomotu wo motteimasu ka.*

12. *Watakusi no tomodati no shomotu wo motteimasu.* 13. *Anata wa nani wo sukimasu ka.* 14. *Watakusi wa cha wo sukimasu.* 15. *Anata no tebukuro wa ikura simasita ka.* 16. *Watakusi no tebukuro wa san bu simasita.*

LIV.

1. What have you? 2. I have gloves. 3. Whom have you seen? 4. I have seen your brother. 5. Who has my books? 6. My friend has your books. 7. What have you seen in (*de*) my garden? 8. I have seen a cat in your garden. 9. Do you drink tea? 10. I drink water. 11. Do you like sugar? 12. I like sugar. 13. Whose book have you? 14. I have my book. 15. How much did your pencil cost? 16. My pencil cost (H'yaku mon) a penny.

LV.

Ōkina, } large, or great. | *Yorimo*, } *ōkiwu*, or *ōkina*,
Ōkiwu, } | or *Yori*, } larger, or greater.

Ittiban { *ōkiwu*, } largest, or greatest.
{ *ōkina*, }

Yoi, } good. *Yori* { *yoi*, } better.* *Ittiban* { *yoi*, } best.
Yō, } { *yō*, } { *yō*, }

* See Rule XVIII.

Chonin, merchant.	*Tiesai, tiesō,* small.
Yama, mountain.	*Jobu, jobuni,* strong.
Tori, bird.	

1. *Watakusi no iye wa anata no* (yours) *yori ōkiwu gozarimasu.* 2. *Anata no niwa wa watakusi no yori tiesō gozarimasu.* 3. *Kono tori wa sono tori yori ōkiwu gozarimasu.* 4. *Anata wa kore* (that) *yori ōkina iye wo motteimasu ka.* 5. *Kono iye ga watakusi no ittiban ōkina iye de gozarimasu.* 6. *Watakusi no iye wa jobuni gozarimasu.* 7. *Anata no niwa wa watakusi no yori yō gozarimasu.* 8. *Anata no shomotu ga ittiban yō gozarimasu.* 9. *Anata no niwa ni tori ga orimasu ka.* 10. *Tori wa yama ni takusan orimasu.* 11. *Anata wa chonin de gozarimasu ka.* 12. *Watakusi wa chonin de gozarimasu.* 13. *Anata wa kore yori ōkina kutu wo motteimasu ka.* 14. *Kore ga ittiban ōkina kutu de gozarimasu.*

LVI.

1. Your book is better than mine. 2. Have you a larger house than this? 3. This is my largest house. 4. My house is smaller than yours. 5. Have you larger boots than these? 6. These are my largest boots. 7. Are there many birds in the mountains? 8. There are many birds in the mountains. 9. Are you a merchant. 10. I am a merchant.

LVII.

Dare kara, from whom? | *Dare ni*, or *ye*, to whom?

Dare no de, whose one?

Ittiban, first.	*Rokuban*, sixth.
Niban, second.	*Sittiban*, seventh.
Sanban, third.	*Hattiban*, eighth.
Siban, fourth.	*Kuban*, ninth.
Goban, fifth.	*Zuban*, tenth.

Nitiyoniti, Sunday.	*Mokuyoniti*, Thursday.
Getuyoniti, Monday.	*Kinyoniti*, Friday.
K'wayoniti, Tuesday.	*Doyoniti*, Saturday.
Suiyoniti, Wednesday.	

Kerai, servant.	*Orimasita*, lived, or has or have lived.
Gejo, maidservant.	*Uketorimasu*, receives, or receive.
Kokoni, here.	*Uketorimasita*, received, or has or have received.
Konniti, to-day, or this day.	
Sokoni, there.	
Orimasu, lives, or live.	

1. *Kono shomotu wa dare no de gozarimaşu ka.* 2. *Sono shomotu wa watakusi no de gozarimasu.* 3. *Konniti dare kara tegami wo uketorimasita ka.* 4. *Konniti watakusi wa tegami wo watakusi no tomodati kara uketorimasita.* 5. *Konniti wa nitiyoniti de gozarimasu ka.* 6. *Konniti wa getuyoniti de gozarimasu.* 7. *Anata no kerai wa kokoni orimasu.* 8. *Anata no gejo wa sokoni orimasu.* 9. *Kono tegami wo anata wa dare ye okurimasu ka* (send).

10. *Watakusi wa kono tegami wo kiodai ye okurimasu.* 11. *Anata wa sono tegami wa anata no tomodati ye okurimasu ka.* 12. *Watakusi wa kore wo watakusi no haha ni okurimasu.*

LVIII.

1. To whom do you send this letter? 2. I send that to my friend. 3. Where is my servant? 4. Your servant is here. 5. Is my maidservant there? 6. Here is your maidservant. 7. From whom have you received that letter? 8. I have received this letter from my brother. 9. Whose is this book? 10. That is mine. 11. Is this day Monday? 12. This day is Tuesday.

LIX.

Indicative Mood. Present.

Motteiru, to have.

Watakusi ga, or *wa motteimasu,*	I have.
Anata ga, or *wa motteimasu* .	you have.
Kono or *Sono,* } *Hito* or *okata* . .	she or he had.
Watakusi domo . . .	we have.
Anatagata	you have.
**Kono* or *Sono* } *hito,* or *okata.* .	they have.

* As we have the same form of the verb in all persons, singular or plural, we do not repeat them all here.

Kane, money.	*Tanmono,* cloth.
Kasa, hat.	*Haori,* coat.
Heya, room.	*Kushi,* comb.

1. *Anata wa kane wo motteimasu ka.* 2. *Watakusi wa kane wo takusan motteimasu.* 3. *Anatagata wa kasa wo motteimasu ka.* 4. *Watakusi domo wa kasa wo motteimasu.* 5. *Kono okata wa heya wo motteimasu ka.* 6. *Kono okata wa heya wo motteimasu.* 7. *Anata no tomodati wa ōkina niwa wo motteimasu ka.* 8. *Watakusi no tomodati wa ōkina iye wo motteimasu.* 9. *Anata no kiodai wa tanmono wo motteimasu ka.* 10. *Watakusi no tomodati wa haori wo motteimasu.*

LX.

1. Have you a comb? 2. I have a comb. 3. Have you hats? 4. We have hats. 5. He has a coat. 6. Has she cloth? 7. She has cloth. 8. Has your brother a room. 9. My brother has a room. 10. Have your friends much money? 11. My brothers have much money.

LXI.

Indicative Mood. Past.

Watakusi ga, or *wa motteimasita* . .	I had.
Anata ga	you had.
Kono / or / *Sono* } *okata*	he had.

Watakusi domo wa motteismasita . .		we had.
Anatagata		you had.
Kono or *Sono*	*okata*	he had.

Izen, formerly.	*Imani*, presently.
Ima, now, this time.	*Suguto*, directly.

1. *Anata wa kono shomotu wo ima motteimasu ka.* 2. *Watakusi wa kono shomotu wo izen motteimasita.* 3. *Anatagata wa heya wo motteimasu ka.* 4. *Watakusi domo wa heya wo motteimasu.* 5. *Anata wa kane wo motteimasita ka.* 6. *Watakusi wa kane wo motteimasita.* 7. *Anata no tomodati wa iye wo motteimasu ka.* 8. *Watakusi no tomodati wa izen iye wo motteimasita.* 9. *Watakusi no kiodai wa takusan kane wo motteimasita.* 10. *Sono chonin wa tanmono wo motteimasu ka.* 11. *Kono chōnin wa tanmono wo motteimasu.*

LXII.

1. Had you a house? 2. We had a house. 3. Had you this book? 4. I had that book formerly. 5. We had a horse. 6. Had your brother a room? 7. My brother had a room. 8. Have you many friends now? 9. I had many friends. 10. We had many books.

LXIII.

Indicative Mood. Present, negatively.

Masen, have not, or has not.

Watakusi wa or *ga motteimasen*	I have not.
Anata wa	you have not.
Kono / or / *Sono* } *okata wa* . . .	she or he has not.
Watakusi domo wa . . .	we have not.
Anata gata wa . . .	you have not.
Kono / or / *Sono* } *okata wa* . . .	they have not.

Toki ni or *niwa,* when, or at the time.
Kara, because.
Nipon, Japan.
Ni, in, or at.
Hanasimasu, speak or speaks
Orimasu, live.
Orimasita, lived.
Sakuzitu, yesterday.
Ye, to.
Kotoba, word, or language.

Anata wa Nipon ni orimasita tokini, (**anata wa*) *takusan kane wo motteimasita ka,* or *Nipon ni orimasita tokini, anata wa takusan kane wo motteimasita ka.* Had you much money when you were in Japan?

Nipon ni orimasita kara, watakusi wa Nipon kotoba wo hanasimasu. I speak Japanese because I lived in Japan.

1. *Anata wa kane wo motteimasu ka.* 2. *Watakusi wa kane wo motteimasen.* 3. *Anatagata wa heya wo motteimasu ka.* 4. *Watakusi domo wa heya wo motteimasen.*

* Here *anata wa* (you) is generally understood.

5. *Anata wa takusan tomodati wo motteimasu ka.* 6. *Watakusi wa takusan tomodati wo motteimasen.* 7. *Anata no tomodati wa uma wo motteimasu ka.* 8. *Watakusi no tomodati wa uma wo motteimasen.* 9. *Nipon ni orimasita tokini anata wa kane wo takusan motteimasita ka.* 10. *Watakusi wa, Nipon ni orimasita tokini, takusan kane wo motteimasita.* 11. *Watakusi wa Nipon ni orimasita kara, Nipon kotoba wo hanasimasu.* 12. *Anata wa izen Yokohama ni orimasita ka.* 13. *Watakusi wa izen Yedo ni orimasita.* 14. *Ima anata wa doko ni orimasu ka.* 15. *Ima watakusi wa Yokohama ni orimasu.*

LXIV.

1. Have you much money? 2. I had much money when I was in Japan. 3. Have you a horse? 4. I have no (have not) horse. 5. Had you many houses when you were in England (Eglisu). 6. We had three houses when we were in England. 7. Has your brother a room? 8. He has no room. 9. Did you live in Yedo formerly? 10. I lived formerly in Yokohama. 11. Where do you live now? 12. I live in Yedo now.

LXV.

Indicative Mood. Past tense, negatively.

Watakusi wa motteimasenanda	.	I had not.
Anata wa		you had not.
Kono or *Sono*	*okata*	she or he had not.

Watakusi domo wa motteimasenanda, we had not.
Anata gata you had not.
Kono or *Sono* } *okata* she or he had not.

Mi tuki izen ni, three months ago.
Roku nen izen ni, six years ago.

Kimasita, came, or has or have come.
Ikutu, how old, how many.
Ikura, how much.
Kaimasu, buy, or buys.
Haori, coat.
Kimono, dress.

1. *Anata wa mi tuki izen ni Nipon ye kimasita ka.* 2. *Watakusi wa itti nen izen ni Nipon ye kimasita.* 3. *Anata no kiodai wa ikutu de gozarimasu ka.* 4. *Watakusi no kiodai wa zu ni de gozarimasu.* 5. *Kono okata wa Yokohama kara kimasitȧ ka.* 6. *Sono okata wa Yedo kara kimasita.* 7. *Anata wa Yokohama ni orimasita tokiniwa, takusan tomodati wo motteimasenanda ka.* 8. *Watakusi wa Yokohama ni orimasita tokiniwa tomodati wo motteimasenanda.* 9. *Kono haori wa ikura simasita ka.* 10. *Kono haori wa san riyo simasita.* 11. *Anata wa sono kimono wo kaimasu ka.* 12. *Watakusi wa sono kimono wo kaimasen.*

LXVI.

1. When you were in Japan, had you many friends? 2. When I was in Japan, I had many friends. 3. How

much does this coat cost? 4. This coat cost three riyo. 5. We have many houses in Yedo. 6. Did you come to Japan three days (mittka izen) ago? 7. I came to Japan three months ago. 8. How old are you? 9. I am twelve (years old). 10. Do you buy this dress? 11. I do not buy this dress.

LXVII.

Indicative Mood. Future.

Watakusi wa or *ga motteimasho*	I shall have.
Anata	you will have.
Kono okata . . .	she or he will have.
Watakusi domo . . .	we shall have.
Anata gata . . .	you will have.
Kono okata . . .	they will have.

Miyo niti, to-morrow.
Miyo ban, to-morrow evening.
Miyo asa, to-morrow morning.

Ikimasho, will or shall go.
Uketorimasho, will or shall receive.
Mimasho, will or shall see.

1. *Watakusi ga sono hako wo motteimasho* (shall hold). 2. *Anata no tomodati wa Asakusa ye miyo niti ikimasu ka.* 3. *Watakusi no tomodati wa miyo asa Asakusa ye ikimasho.* 4. *Watakusi wa sono shomotu wo miyo ban mimasho.* 5. *Itu anata no tomodati ga kono tegami wo*

uketorimasho ka. 6. *Watakusi no tomodati ga sono tegami wo miyo ban uketorimasho.* 7. *Watakusi domo wa miyo niti Anata no iye wo mimasho.* 8. *Watakusi wa sono kane wo miyo niti uketorimasho.* 9. *Itu kono okata wa Yedo ye ikimasho ka.* 10. *Sono okata wa Yedo ye miyo niti ikimasho.* 11. *Itu anata wa kono tegami wo uketorimasita ka.* 12. *Watakusi wa kono tegami wo sakuzitu uketorimasita.*

LXVIII.

1. When will you go to Yedo? 2. I shall go to Yedo to-morrow. 3. Shall I hold this box? 4. I shall hold that book. 5. When do you receive your money? 6. I shall receive my money to-morrow morning. 7. You will go to Asakusa to-morrow evening. 8. Shall we see that book to-day? 9. We shall see this book to-morrow. 10. When have you seen (did you see) my friend? 11. I have seen (saw) your friend yesterday.

LXIX.

Indicative Mood. Future, negatively.

Watakusi wa motteimasumai .	I shall not have.
Anata wa motteimasumai .	you will not have.
Kono okata wa . . .	he will not have.
Watakusi domo . . .	we shall not have.
Anata gata	you will not have.
Kono okata	they will not have.

Ikimasumai, shall or will not go.
Mimasumai, shall or will not see.
Kimasumai, shall or will not come.
Made, till.

1. *Anata no tomodati wa konniti Yedo ye ikimasu ka.* 2. *Watakusi no tomodati wa konniti Yedo ye ikimasen.* 3. *Anata wa miyo niti Asakusa ye ikimasho ka.* 4. *Watakusi wa miyo niti Asakusa ye ikimasumai.* 5. *Anata no kiodai wa miyo ban Kanagawa ye ikimasho ka.* 6. *Watakusi no kiodai wa miyo ban Kanagawa ye ikimasumai.* 7. *Anata no tomodati wa miyo niti anata no iye ni kimasho ka.* 8. *Watakusi no tomodati wa miyo niti watakusi no iye ni kimasumai.* 9. *Kono hito wa sono kane wo miyo ban made motteimasho ka* (will keep) ? 10. *Sono hito wa kono kane wo miyo ban made motteimasumai.* 11. *Anata wa kono okata wo miyo niti mimasho ka.* 12. *Watakusi wa kono hito wo miyo niti mimasumai.*

LXX.

1. I shall not go to Yedo to-morrow. 2. Shall we go to Yokohama? 3. We shall not go to Yokohama to-morrow. 4. Will your friends come to my house? 5. My friends will not come to your house. 6. You will see my friend to-day. 7. I shall not see your brother to-morrow, because I shall go to Yedo. 8. Where will you go to-morrow? 9. I shall go to Kanagawa to-morrow. 10. I shall wait (matteimasho) till you come.

11. How much did this coat cost? 12. This coat cost three riyo.

LXXI.

Iku, to go.	*Hasiru,* to run.
Kiku, to hear.	*Sosiru,* to sneer at.
Suku, to like.	

Indicative. Present.

Ikimasu, go, or goes.
Kikimasu, hear, or hears.
Sukimasu, like, or likes.
Ikimasen, do not go, or does not go.
Kikimasen, do not hear, or does not hear.
Sukimasen, do not like, or does not like.

1. *Nani wo anata wa sukimasu ka.* 2. *Watakusi wa saké wo sukimasu.* 3. *Konniti anata wa dokoye ikimasu ka.* 4. *Watakusi wa konniti Yedo ye ikimasu.* 5. *Anata no tomodati wa sono shomotu wo sukimasen ka.* 6. *Watakusi no tomodati wa sono shomotu wo sukimasen.* 7. *Anata wa konniti Asakusa ye ikimasen ka.* 8. *Watakusi wa konniti ikimasen.* 9. *Anata no kiodai wa hana wo sukimasu ka.* 10. *Watakusi no kiodai wa hana wo sukimasen.* 11. *Anata no musume wa konniti Kanagawa ye ikimasu ka.* 12. *Watakusi no musume wa konniti Kanagawa ye ikimasen.*

LXXII.

1. Do you like flowers? 2 I do not like flowers. 3. Where do you go? 4. I go to Yedo. 5. When do you go to Asakusa? 6. I go to Asakusa to-day. 7. Does your brother like saké? 8. My brother does not like saké. 9. Does your son like meat (niku)? 10. My son likes meat. 11. Where does your friend go? 12. My friend goes to his room (heya).

LXXIII.

Indicative. Past.

Sukimasita, liked, or has or have liked.
Ikimasita, went, or has or have gone.
Kikimasita, heard, or has or have heard.
Hasirimasita, ran, or has or have run.
Sosirimasita, sneered at, or has or have sneered at.

Negatively.

Sukimasenanda, has or have not liked.
Ikimasenanda, has or have not gone.
Kikimasenanda, has or have not heard.
Hasirimasenanda, has or have not run.
Sosirimasenanda, has or have not sneered.

Hanasi, story.	*Hayaku,* quickly.
Sinbun, news.	*Hito,* person, or others.

1. *Sakuzitu anata wa Yedo ye ikimasita ka.* 2. *Wata-*

kusi wa sakuzitu Yedo ye ikimasenanda. 3. *Doko ye anata no kiodai wa ikimasita ka.* 4. *Watakusi no kiodai wa Kanagawa ye ikimasita.* 5. *Itu anata wa sono sinbun wo kikimasita ka.* 6. *Watakusi wa sono sinbun wo sakuzitu kikimasita.* 7. *Anata wa kono hanasi wo kikimasita ka.* 8. *Watakusi wa sono hanasi wo kikimasenanda.* 9. *Anata no segare wa hayaku hasirimasu ka.* 10. *Watakusi no segare wa hayaku hasirimasen.* 11. *Anata wa izen kono hana wo sukimasita ka.* 12. *Watakusi wa izen sono hana wo sukimasita.*

LXXIV.

1. Did you like my house? 2. I liked your house. 3. Did you hear that news? 4. I heard that news yesterday. 5. Did you run quickly? 6. I did not run quickly. 7. Does my friend sneer at others? 8. Your friend sneered at others yesterday. 9. Did you go to your brother's house? 10. I went to my brother's house.

LXXV.

Indicative Mood. Future.

Sukimasho, will or shall like.
Ikimasho, will or shall go.
Kikimasho, will or shall hear.
Hasirimasho, will or shall run.
Sosirimasho, will or shall sneer at.

Sukimasumai, will or shall not like.
Ikimasumai, will or shall not go.
Kikimasumai, will or shall not hear.

1. *Anata no kiodai wa sono shomotu wo sukimasho ka.* 2. *Watakusi no kiodai wa sono shomotu wo sukimasho.* 3. *Anata wa miyo niti Yedo ye ikimasho ka.* 4. *Watakusi wa miyo niti Yedo ye ikimasumai.* 5. *Watakusi domo wa sono hanasi wo miyo niti kikimasho.* 6. *Anata no musume wa kono hana wo sukimasho ka.* 7. *Watakusi no musume wa sono hana wo sukimasumai.* 8. *Anata wa doko ye ikimasu ka.* 9. *Watakusi Kanagawa ye ikimasu.* 10. *Itu anata no tomodati wa Asakusa ye ikimasita ka.* 11. *Watakusi no tomodati wa sakuzitu Asakusa ye ikimasita.* 12. *Watakusi no kiodai wa miyo niti Yedo ye ikimasumai.*

LXXVI.

1. Will you go to Yedo to-morrow? 2. I shall not go to Yedo to-morrow. 3. Where will your brother go? 4. My brother will go to Asakusa. 5. Will your daughter like that flower? 6. My daughter will not like that flower. 7. We shall hear that story to-morrow evening. 8. Does your brother run quickly? 9. My brother runs quickly. 10. Where did your friend go? 11. My friend went to Kanagawa.

LXXVII.

Tokeru, to melt.	*Okiru,* to get up
Kangayeru, to think.	*Miru,* to see.
Taduneru, to seek.	*Otiru,* to fall.

Indicative. Present.

Tokemasu, melt or melts.
Kangayemasu, think or thinks.
Tadunemasu, look for or looks for.
Okimasu, get up or gets up.
Mimasu, see or sees.
Otimasu, fall or falls.
Tokemasen, has or have not melted.
Kangayemasen, has or have not thought.

Ame, rain.	*Itti zi,* one o'clock.
Yuki, snow.	*Ni zi,* two o'clock.
Maiasa, every morning.	*Hatti zi,* eight o'clock.
Mainiti, every day.	*Tenki,* weather.
Attakani, warm.	

1. *Nan doki ni anata wa maiasa okimasu ka.* 2. *Watakusi wa maiasa hatti zi ni okimasu.* 3. *Nani wo anata wa mainiti mimasu ka.* 4. *Watakusi wa mainiti shomotu wo mimasu.* 5. *Tenki ga attakani gozarimasu kara yuki ga tokemasu.* 6. *Anata no tomodati wa mainiti anata no kiodai wo mimasu.* 7. *Konniti wa attakani gozarimasu kara yuki ga tokemasu.* 8. *Anata wa nani wo kangayemasu ka.* 9. *Watakusi wa shomotu wo kangayemasu.* 10. *Anata no musume wa nani wo tadunemasu ka.*

11. *Watakusi no musume wa shomotu wo tadunemasu.* 12. *Anata no tomodati wa mainiti nan doki ni okimasu ka.* 13. *Watakusi no tomodati wa maiasa hatti zi ni okimasu.* 14. *Yuki ga tokemasen.* 15. *Watakusi wa konniti tomodati wo mimasen.*

LXXVIII.

1. At what time do your friends get up? 2. They get up at eight o'clock. 3. What does your brother look for? 4. My brother looks for (his) books. 5. What do you think of? 6. Do you see your friends every day? 7. I see my friends every morning. 8. I think about (my) books. 9. Do you get up every morning at eight? 10. I get up at eight every morning. 11. Do your daughters see books? 12. My daughters see books. 13. I do not see your friends. 14. I do not look for books.

LXXIX.

Indicative Mood. Past.

Tokemasita, melt, or has or have melted.
Kangayemasita, thought, or has or have thought.
Tadunemasita, looked for, or has or have looked for.
Okimasita, got up, or has or have got up.
Mimasita, saw, or has or have seen.
Okimasita, fell, or has or have fallen.
Tokemasenanda, has or have not melted.
Kangayemasenanda, has or have not thought.
Tadunemasenanda, has or have not looked for.

Konchō, this morning.
Naze, why.
Koto, matter.
Dōsite, *how*.
Kimono, dress.

1. *Yuki ga konchō tokemasita.* 2. *Anata wa konchō nan doki ni okimasita ka.* 3. *Watakusi wa konchō hatti zi ni okimasita.* 4. *Konniti wa attakani gozarimasen kara yuki ga tokemasen.* 5. *Anata wa kono koto wo kangayemasita ka.* 6. *Watakusi wa sono koto wo kangayemasenanda.* 7. *Anata wa sakuzitu nani wo Asakusa de mimasita ka.* 8. *Watakusi wa sakuzitu Asakusa de tori wo mimasita.* 9. *Anata wa nani wo tadunemasu ka.* 10. *Watakusi wa kimono wo tadunemasu.* 11. *Anata wa naze kono shomotu wo sukimasen ka.* 12. *Sono shomotu wa omosiroku* (amusing) *gozarimasen kara watakusi wa sukimasen.* 13. *Anata wa konniti watakusi no segare wo mimasita ka.* 14. *Watakusi wa anata no tomodati wo mimasita.*

LXXX.

1. Have you thought about that matter? 2. I did not think about that matter. 3. What are you looking for? 4. I look for your brother's book. 5. What time did you get up this morning? 6. I got up this morning at eight o'clock. 7. Why have you not seen my friend yesterday? 8. I have not seen your friend yesterday, because I did not go to Yokohama. 9. Where did you go yesterday? 10. I went to Asakusa yester-

day. 11. What does your brother look for? 12. My brother looks for (his) book.

LXXXI.

Indicative Mood. Future.

Tokemasho, will or shall melt.
Kangayemasho, will or shall think.
Tadunemasho, will or shall look for.
Okimasho, will or shall get up.
Mimasho, will or shall see.
Tokemasumai, will or shall not melt.
Kangayemasumai, will or shall not think.
Okimasumai, will or shall not get up.

Miyo niti, to-morrow. | *Hayaku,* early.
Miyo asa, to-morrow morning.

1. *Miyo niti yuki ga tokemasho ka.* 2. *Miyo niti yuki wa tokemasumai.* 3. *Anata no tomodati wa miyo asa nan doki ni okimasho ka.* 4. *Watakusi no tomodati wa miyo niti hatti zi ni okimasho ka.* 5. *Anata wa miyo asa hayaku okimasho ka.* 6. *Watakusi wa miyo asa hayaku okimasumai.* 7. *Anata wa nani wo usinaimasita ka.* 8. *Watakusi wa kane wo usinaimasita.* 9. *Anata wa sore wo tadunemasita ka.* 10. *Watakusi wa sore wo tadunemasenanda.* 11. *Anata no kiodai wa miyo niti watakusi no tomodati wo mimasho ka.* 12. *Watakusi no kiodai wa miyo niti Yedo ye ikimasen kara, Anata no*

tomodati wo mimasumai. 13. *Naze anata no kiodai wa miyo niti Yedo ye ikimasumai ka.* 14. *Watakusi no kiodai wa biyokide* (ill) *gozarimasu kara ikimasumai.*

LXXXII.

1. What time will you get up to-morrow morning? 2. I shall get up to-morrow morning at eight o'clock. 3. Will you see me to-morrow in Yedo? 4. I shall not see you to-morrow. 5. Does your daughter get up early every morning? 6. She gets up every morning at six o'clock (*roku zi*). 7. Why do your friends go to Yedo to-day? 8. My friends go to Yedo because (they) have (their) houses (there). 9. What do you look for? 10. I look for my books. 11. Have you lost (your) money? 12. I have lost my knife (*hōchō*).

LXXXIII.

Indicative. Present.

Kuru, to come.	*Zonzuru,* to know.
Suru, to do.	*Kurū,* to be wild.
Kioiku suré, to educate.	*Kanzuru,* to admire.

Kimasu, come or comes.
Simasu, do or does.
Kioiku simasu, educate or educates.
Kanzimasu, admire or admires.

Ki, mind.
Zïnmin, people.
Dō or *Dosite*, how.
Saiku, workmanship.
Ye, picture.

1. *Anata wa mainiti nani wo simasu ka.* 2. *Watakusi wa mainiti shomotu yomimasu* (read). 3. *Anata no tomodati wa mainiti nani wo simasu ka.* 4. *Watakusi no tomodati wa mainiti ye wo kakimasu* (paints). 5. *Anata no kiodai wa konniti koko ye kimasu ka.* 6. *Watakusi no kiodai wa konniti koko ye kimasu.* 7. *Anata wa kono saiku wo mimasita ka.* 8. *Watakusi wa mada* (yet) *kono saiku wo mimasenanda.* 9. *Anata wa kore wo dō omoimasu* (think of) *ka.* 10. *Watakusi wa sore ni kanzimasu.* 11. *Zinmin wo kioiku suru ga yō gozarimasu.* 12. *Anata wa kono saiku ni kanzimasu ka.* 13. *Watakusi wa sono saiku ni kanzimasu.* 14. *Anata wa konniti watakusi no iye ye kimasu ka.* 15. *Watakusi wa konniti anata no iye ye ikimasen.*

LXXXIV.

1. Who comes here? 2. Your brother comes here. 3. Do you not know my name? 4. I do not know your name. 5. Do you admire this workmanship? 6. I admire this workmanship. 7. What do you do to-day? 8. I read my books to-day. 9. Where do you go? 10. I go to Asakusa. 11. Do you like pictures? 12. I like pictures.

LXXXV.

Indicative Mood. Past.

Kimasita, came, or has or have come.
Simasita, did, or has or have done.
Kioiku simasita, educated, or has or have educated.
Kimasenanda, has or have not come.
Simasenanda, has or have not done.

Sibai or *Sibaya,* theatre.	*Sitateya,* tailor.
Tera, church.	*Kutuya,* shoemaker.

1. *Anata wa koko ye itu kimasita ka.* 2. *Watakusi wa koko ye sakuzitu kimasita.* 3. *Sakuzitu anata wa nani wo simasita ka.* 4. *Sakuzitu watakusi wa shomotu wo yomimasita.* 5. *Anata wa konniti sibai ye ikimasu ka.* 6. *Watakusi wa konniti tera ye ikimasu.* 7. *Dare ga kimamasita ka.* 8. *Sitateya ga kimasita.* 9. *Anata wa kimono wo kosirayemasu* (make) *ka.* 10. *Watakusi wa haori wo kosirayemasu.* 11. *Anata wa konchō nani wo simasita ka.* 12. *Watakusi wa konchō sinbunsi* (newspaper) *wo yomimasita.* 13. *Anata wa kono saiku ni kanzimasita ka.* 14. *Watakusi wa kono saiku ni kanzimasita.*

LXXXVI.

1. Where did you go yesterday? 2. I went to Asakusa. 3. Did you read the newspaper yesterday? 4. I read the newspaper yesterday. 5. Did you come to my

house last night (*saku ya*)? 6. I came to your house last night, but you were not at home. 7. Did you go to church this morning? 8. Who came here yesterday? 9. A shoemaker came here yesterday. 10. Yesterday a tailor came here. 11. Do you make a coat? 12. I make a cloak (tonbi). 13. Do you come here every morning? 14. I come here every morning.

LXXXVII.

Indicative Mood. Future.

Kimasho, shall or will come.
Simasho, shall or will do or make.
Kanzimasho, will or shall admire.
Kimasumai, will or shall not come.
Simasumai, will or shall not do or make.

1. *Itu anata no tomodati wa koko ye kimasho ka.* 2. *Watakusi no tomodati wa koko ye kimasumai.* 3. *Dokoye anata wa ikimasu ka.* 4. *Watakusi wa konniti Yokohama ye ikimasu.* 5. *Nani wo watakusi wa miyo niti simasho ka.* 6. *Anata wa miyo niti tera ye ikimasho.* 7. *Konniti anata no kiodai wa watakusi no iye ye kimasumai ka.* 8. *Watakusi no kiodai wa konniti anata no iye ye kimasumai.* 9. *Anata wa mainiti nani wo simasu ka.* 10. *Watakusi wa mainiti shomotu wo yomimasu.* 11. *Anata no tomodati wa mainiti gakkō* (school) *ye ikimasu ka.* 12. *Watakusi no tomodati wa*

mainiti gakkō ye ikimasen. 13. *Sono okata wa kono saiku ni kanzimasho ka.* 14. *Kono okata wa sono saiku ni kanzimasho.* 15. *Anata wa watakusi no tomodati wo itu mimasita ka.* 16. *Watakusi wa anata no tomodati wo sakuzitu mimasita.* 17. *Tenki ga yō gozarimasu.*

LXXXVIII.

1. What did you do yesterday? 2. I went to Yokohama. 3. What does your brother do every day? 4. My brother goes to school every day. 5. Where are you going? 6. I am going to Asakusa. 7. When will your friend come to my house? 8. My friend will come to your house to-morrow evening. 9. Do you go to church often (*tabitabi*)? 10. I go to church sometimes (*toki-doki*). 11. Will your brother admire this workmanship if (he) sees (it)*? 12. My brother will admire this workmanship. 13. Shall we go to Yokohama to-night? 14. My brother will go to Yokohama to-morrow evening. 15. Do you like tea? 16. I like tea. 17. Do you drink saké? 18. I drink saké.

LXXXIX.

Mattu, to wait.
Utaū, to sing.
Konomu, to like.
Hanasu, speak.
Usinau, to lose.
Kaku, to write, or to paint.
Uru, to sell.

* Here nominative and objective are understood in the Japanese sentence.

In conversation,* relative pronouns are always understood; thus, *Sore wa watakusi ga mimasita hito de gozarimasu,* He is the man whom I have seen; *Sore wa watakusi no iye ni kimasita hito de gozarimasu,* He is the man who came to my house.

Nashi, pear.
Kudamono, fruit.
Mikan, orange.
Uta, song.
Tegami, letter.

Igilisu kotoba, English language.
Furansu kotoba, French language.

1. *Anata wa tegami wo kakimasita ka.* 2. *Watakusi wa tegami wo kakimasita.* 3. *Kore wa anata ga mimasita shomotu de gozarimasu ka.* 4. *Kore wa watakusi ga mimasita shomotu de gozarimasu.* 5. *Anata wa dokoye ikimasu ka.* 6. *Watakusi wa anata ga sakuzitu ikimasita tokoro* (the place) *ye ikimasu.* 7. *Anata wa uta wo utaimasu ka.* 8. *Watakusi wa uta wo utaimasen ga* (but) *watakusi no musume ga utaimasu.* 9. *Anata no tomodati wa nashi wo konomimasu ka.* 10. *Watakusi no tomodati wa mikan wo konomimasu.* 11. *Sono okata wa Igilisu kotoba wo hanasimasu ka.* 12. *Kono okata wa Furansu kotoba wo hanasimasu.* 13. *Anata wa kokode dare wo mattimasu ka.* 14. *Watakusi wa kokode watakusi no tomodati wo mattimasu.* 15. *Anata wa kudamono wo konomimasu ka.* 16. *Watakusi wa kudamono wo konomimasen ga watakusi no musume ga konomimasu.* 17. *Dare ga*

* See Rule XII.

kono shomotu wo urimasu ka. 18. *Shomotuya* (book-seller) *ga kono shomotu wo urimasu.*

XC.

1. Does your brother speak the French language? 2. My brother speaks the English language. 3. Did you write your letters last night? 4. I did not write my letters last night, but my brother wrote (them). 5. Is that the man whom you saw yesterday? 6. That is the man whom I saw yesterday. 7. Does your friend like oranges? 8. My friend likes oranges. 9. Is this the man who sells cloth? 10. This is the man who sells cloth. 11. Do you wait here for your brother? 12. I wait here for my daughter. 13. How much does this book cost (*simasu*)? 14. This book costs three shillings (*san bu*). 15. Does your friend sing a song? 16 My friend does not sing a song.

XCI.

To to, and.	*Iro,* colour.
Keredomo, but.	*Kireina, kireini,* beautiful.
Watakusi no, mine.	*Hanahada,* very.
Atai, price.	*Mairimasu,* go or goes.

1. *Watakusi to watakusi no kiodai to ga konniti Asakusa ye mairimasu* (go). 2. *Watakusi wa Igilisu kotoba wo hanasimasen keredomo watakusi no kiodai ga hanasimasu.*

3. *Anata wa ima doko ni orimasu ka.* 4. *Watakusi wa ima Yokohama ni orimasu.* 5. *Kono shomotu wa anata no de gozarimasu ka.* 6. *Kono shomotu wa watakusi no kiodai no de gozarimasu.* 7. *Kono shomotu wa watakusi no de gozarimasen.* 8. *Kono tanmono no atai wa ikura de gozarimasu ka.* 9. *Kono tanmono no atai wa go riyo de gozarimasu.* 10. *Anata no kimono no iro wa kireini gozarimasu.* 11. *Anata no niwa ni arimasu hana wa hanahada kireini gozarimasu.* 12. *Anata no tomodati wa watakusi no niwa wo mimasita ka.* 13. *Watakusi no tomodati wa mada* (yet) *anata no niwa wo mimasenanda.* 14. *Sakuzitu anata wa nani wo simasita ka.* 15. *Sakuzitu watakusi wa tomodati no iye ye ikimasita.* 16. *Anata no tomodati wa dokoni orimasu ka.* 17. *Watakusi no tomodati wa Yedo ni orimasu.* 18. *Anata wa konniti tegami wo anata no tomodati ye okurimasu* (send) *ka.* 19. *Watakusi wa konniti tegami wo watakusi no haha ni okurimasu.* 20. *Konchō anata wa sinbunsi* (newspaper) *wo mimasita ka.* 21. *Wataknsi wa konchō mada sinbunsi wo mimasenanda.*

XCII.

1. The flowers (which) are in your garden are very beautiful. 2. Do you like flowers? 3. I like flowers. 4. Where do you go to? 5. I go to my friend's house. 6. What do you do every day? 7. I read books every day. 8. Did you receive my letter yesterday? 9. I

received your letter this morning. 10. I do not like those pictures, but my friends like (them). 11. This is the workmanship (which) I saw three years ago. 12. Who came here to day? 13. The tailor and draper (*tanmonoya*) came here to-day. 14. How much does this cloth cost? 15. That cloth costs three riyo. 16. Will your friends come to your house this evening? 17. My friends will come to my house this evening.

XCIII.

Mosi nara, if.

Tatoye nisiro or *sitemo,* although.

Mosi watakusi ga sono okata wo mimasita nara kono tegami wo watasimasho. If I see him, (I) shall deliver letter (to him).

Tatoye konniti wa yoi tenki de gozarimasu nisiro, miyoniti wa uten de gozarimasho. Although it may be fine to-day, yet to-morrow it will rain.

Onasi or *Onazi, koto* or *mono,* the same thing.
Kinu, silk.
Sazi, spoon.
Sayōnara, good-bye.
*Konniti wa,** good day.
Sayo or *hei,* yes.
Īye or *Īya,* no.
Wasuremasita, has or have forgotten or forgot.

* *Konniti wa yoi tenki de gozarimasu,* "This day is a fine day," is contracted into *Konniti wa.*

1. *Mosi watakusi ga konniti anata no tomodati wo mimasita nara, kono kinu wo watasimasho.* 2. *Anata no shomotu to watakusi no wa onazi koto de gozarimasu ka.* 3. *Ïye watakusi no shomotu to anata no wa onasi koto de gozarimasen.* 4. *Anata wa konniti gakkō ye ikimasenanda ka.* 5. *Hei watakusi wa konniti gakko ye ikimasenanda.** 6. *Naze* (why) *anata no tomodati wa konniti watakusi no iye ye kimasen ka.* 7. *Watakusi no tomodati wa konnchō Yedo ye ikimasita kara anata no tokoro ye kimasen.* 8. *Anata wa kono kinu wo ikura ni kaimasita ka.* 9. *Watakusi wa sono kinu wo itt shaku* (one foot) *ni riyo ni kaimasita.* 10. *Anata wa London ni orimasita ka.* 11. *Hei watakusi wa London ni san nen orimasita.* 12. *Anata wa Igilisu no kikō* (English climate) *wo konomimasen ka.* 13. *Hei watakusi wa Igilisu no kiko wo konomimasen.* 14. *Itu mata* (again) *anata wa Yedo ye ikimasu ka.* 15. *Miyoniti watakusi wa Yedo ye ikimasu.* 16. *Watakusi wa konniti tegami wo watakusi no haha kara uketorimasita.* 17. *Mai tuki* (every month) *anata wa tegami wo anata no tomodati ni okurimasu ka.* 18. *Hei watakusi wa mai tuki tegami wo watakusi no tomodati ni okurimasu.*

XCIV.

1. Although it is fine now, it will rain presently (*imani*). 2. Have you forgotten me? 3. No, I have

* Here is the difference between yes and *hei*.

not forgotten you. 4. Where are you living now? 5. I am living in Yedo. 6. When are you coming to my house? 7. I am going to your house to-day. 8. Have you bought this silk? 9. Yes, I bought that silk. 10. How much did that cost? 11. This cost three riyo a foot (*itt shaku*). 12. If I see your friend to-day, what shall I say (to him)? 13. If you see my friend to-day, deliver (*watasite kudasare*) this letter (to him). 14. Did you live in England a long time (*nagaku*)? 15. I lived in England three years. 16. I have lost my book.

XCV.

Yakusoku suru, To promise, to make an agreement.

The word *to* (with) must be put after the names of persons to whom we make a promise.

Watakusi wa kono okata to miyo niti Yedo ye iku yakusoku simasita. I promised you to go to Yedo to-morrow.

Watasu, to deliver.	*Shabon,* soap.
Tou, to ask.	*Tenugui,* towel.

1. *Anata wa konchō anata no tomodati ni tegami wo okurimasita ka.* 2. *Watakusi wa tegami wo sakuzitu okurimasita.* 3. *Anata wa kono kane wo dare ni watasimasu ka.* 4. *Watakusi wa kono kane wo watakusi no tomodati ni okurimasu.* 5. *Itu anata wa sono kane wo kono okata ni watasimasita ka.* 6. *Sakuzitu watakusi wa*

sono kane wo kono okata ni watasimasita. 7. *Anata wa sono koto wo anata no tomodati ni toimasita ka.* 8. *Īye watakusi wa sono koto wo mada toimasenanda.* 9. *Anata wa watakusi no segare to miyo niti Yedo ye iku yakusoku simasita ka.* 10. *Īye watakusi wa anata no tomodati to Yokohama ye iku yakusoku simasita.* 11. *Sakuya anata-gata wa sibai ye ikimasita ka.* 12. *Īye watakusi domo wa sakuzitu Asakusa ye ikimasita.* 13. *Anata wa konniti tegami wo anata no kuni* (country) *kara uketorimasita ka.* 14. *Sayo, watakusi wa tegami wo watakusi no haha kara uketorimasita.*

XCVI.

1. From whom did you receive this letter? 2. I received that letter from my father. 3. How much did your horse cost? 4. My horse cost 100 riyo. 5. Where are you going to-day? 6. We are going to Yokohama. 7. What do you do every day? 8. I read books every day. 9. Where do you live now? 10. I live in Yedo. 11. To whom do you send that letter? 12. I send that letter to my father. 13. Did you promise that person to go to Yedo to-day? 14. No, I did not promise that person to go to Yedo to-day? 15. Did you ask your brother (about) this matter? 16. No, I have not asked my brother (about) this matter yet (*mada*).

XCVII.

In the Japanese, when we apply *ko* (son), *kanai* (wife), and *kiodai* (brother) to those of others, we prefix *o* or *go* before these words merely to express our respect to others.

Watakusi no ko, my son.
Anata no o ko [special courtesy], your son.
Watakusi no kanai, my wife.
Anata no go kanai [special courtesy], your wife.

Noru, to ride.	*Jōkisen*, steamer.
Kayeru, to return.	*Jōkisha*, railway train.

1. *Watakusi wa konniti anata no go kanai wo mimasita.* 2. *Anata wa doko de watakusi no kanai wo mimasita ka.* 3. *Watakusi wa anata no go kanai wo jōkisha de mimasita.* 4. *Anata wa konniti Yokohama kara jokisha de kimasita ka mata* (or) *jōkisen de kimasita ka.* 5. *Watakusi wa jōkisha de kimasita.* 6. *Anata no o ko wa ikutu de gozarimasu ka.* 7. *Watakusi no ko wa zu ni de gozarimasu.* 8. *Anata wa jōkisha ni noru koto wo konomimasu ka.* 9. *Iye, watakusi wa jōkisha ni noru koto wo konomimasen.* 10. *Anata no go kiodai wa konniti doko ye ikimasita ka.* 11. *Watakusi no kiodai wa konniti Yedo ye ikimasita.* 12. *Kono okata wa anata no otomodati de gozarimasu ka.* 13. *Sayo, kono okata wa watakusi no tomodati de gozarimasu.* 14. *Anata no kuni ni jōkisha ga gozarimasu ka.* 15. *Hei, watakusi no kuni ni jōkisha ga gozarimasu.*

XCVIII.

1. Did you come here by a train or steamer? 2. I came by a steamer. 3. Are there railways in your country? 4. There is a railway in my country. 5. Is your wife in your house? 6. No, my wife went to Yokohama. 7. Is that your brother? 8. No, that is my friend. 9. I have seen your daughter in Asakusa. 10. When did you see my daughter in Asakusa? 11. I saw your daughter three days ago. 12. When will your brother return from Kanagawa? 13. My brother will return to-day. 14. Did you ride in the train often (*tabitabi*). 15. No, I rode in the train three times (*san do*).

XCIX.

When we apply *haha* (mother) and *titi* (father) to those of others, we add the word *sama*, or sometimes we use altogether different words:—*Okkasan* for mother, and *ottossan* for father.

Anata no titisama or *ottossan*, your father.
Watakusi no haha or *titi*, my mother, or father.

Oji, uncle.	*Oba*, aunt,
Asa-meshi, breakfast.	*Taberu*, to eat.
Hiru-meshi, dinner.	*Nomu*, to drink.
Ban-meshi, supper.	*Sakana*, fish.

1. *Watakusi wa sakuzitu anata no hahasama wo mimasita.* 2. *Anata wa doko de watakusi no haha wo mimasita ka.* 3. *Watakusi wa anata no okkasan wo Asakusa de mimasita.* 4. *Anata wa konchō asa-meshi wo tabemasita ka.* 5. *Hei watakusi wa konnchō asa-meshi wo tabemasita.* 6. *Anata wa ban-meshi ni itudemo* (always) *saké wo nomimasu ka.* 7. *Īye, watakusi wa ban-meshi ni cha wo nomimasu.* 8. *Anata wa hiru-meshi ni nani wo tabemasu ka.* 9. *Watakusi wa hiru-meshi ni sakana to niku wo tabemasu.* 10. *Konniti anata no titisama* or *ottossan wa doko ye ikimasita ka.* 11. *Watakusi no titi wa Yedo ye ikimasita.* 12. *Anata no hahasama wa itu Yedo kara kayerimasu ka.* 13. *Miyo niti watakusi no haha wa kayerimasu.* 14. *Kore wa anata no ojisama de gozarimasu ka.* 15. *Hei kore wa watakusi no oji de gozarimasu.* 16. *Sono okata wa anata no obasama de gozarimasu ka.* 17. *Hei kono okata wa watakusi no oba de gozarimasu.* 18. *Anata wa konniti Yedo ye ikimasen ka.* 19. *Hei watakusi wa ikimasen.**

C.

1. Where is your brother? 2. My brother is in the house. 3. I have seen your mother in the garden. 4. Did you finish (sumimasita) your breakfast? 5. Yes, I finished my breakfast. 6. At what time does your

* In some cases *Hei* and *Īye* do not correspond to the English 'yes' and 'no'; or, as the examples above show, there is a difference in the idiomatic use of these words in the two languages.

father get up? 7. My father gets up at seven o'clock. 8. What do you eat at dinner? 9. I eat meat and fish. 10. Does your mother like meat? 11. My mother likes meat. 12. At what time do you eat supper? 13. I eat supper at six o'clock. 14. Do you write a letter to your father every day? 15. Yes, I write a letter to my father every day. 16. Will your brother return here to-day? 17. I do not know (*zouzimasen*). 18. Have you seen the railway trains? 19. Yes, I rode in the train often (*tabitabi*).

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